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From the London Church Intelligencer.

A Pastoral Letter

To the Clergy and People of his Spiritual Charge, from the Rt. Rev. Bishop Luscombe, France.

My Reverend Brethren, and Respected Friends,—The state of the Church is such, that I desire to call your attention to it; aud, with God's blessing, I hope to prove the absolute necessity of the union of all Christians, on sound principles of Catholic faith and primitive discipline, from which too many have departed.

It is true, that, of late years, great attention has been paid to this subject, and a growing interest, in the affairs of the Church, is daily gaining ground, notwithstanding the numerous impediments in the way of its advancement.

Near the end of the last century, a great change took place in the religious world, which, before that time, had fallen into a state of inaction, and the soundest Churchman cannot be surprised that a return of the tide to more spiritual feeling and more ardent zeal should bring with it many an impurity together with much that is necessary and valuable. Every sincere Christian rejoiced to see the day, when a more evangelical tone of preaching was heard from our pulpits; when the stirring energy of spiritual teachers roused their hearers to the sound of the Gospel, of which too many persons appeared to be utter strangers. The effect was surprising. Throughout the land, men were amased to find that they were sunk into indolence and coldness, as regarded the most awful truths and the means of their salvation. Great and glorious news reached their ears. Awaking from their deep sleep, they felt as if called into a new existence, for the nourishment of which they saw nothing but the word of God and faith in the Saviour. The press made daily appeals to the feelings of the country. Holy men called for repentance and faith in the Gospel. Places of public worship were filled. The cry for more faith, more supplication to the throne of grace was unceasing and loud; and that cry was heard. Rejoicing in this blessed effect, and praying that it may spread, until all nations shall hear the sound; that, at the name of Jesus every knee shall bow, and the rays of the everlasting Gospel shine on every people, and that all men worship God "in spirit and in truth," with hearty repentance and active faith, and never-tiring charity, I could well stop here, and, resting on the promises of God, leave all to his gracious guidance, and beg his blessing on this work and all other works of his hand. But a great error impedes the progress of these wished-for events. There are many, who pleading strongly for "Evangelical Christianity," neglect the means of leading men "into the way of truth, of maintaining the unity of the spirit, in the bond of peace and in righteousness of life." (1.) The wild notion that "unity" is to be found out of the Church; that all denominations of those who call themselves Christians, can be united by mere feeling; that the preaching the word and the administration of the Sacraments belong to any Christian, in whatever way he may assume the office; that, unlike the ordinances of the Old Testament, the Gospel dispenses with a Priesthood, set apart for holy offices, and that a visible Church is no longer necessary, are not only positive hindrances to the progress of the Gospel, but sad proofs of a schismatical spirit.

Every sound member of the Church assents to the truth that the word of God is infinitely beyond the inventions of men, and readily acknowledges that the Holy Scriptures contain all things necessary to salvation; and the appeal of "Evangelical Christians" to them is responded to by the warmest advocates of Apostolical and primitive customs. Yet these "Evangelical Christians" have fallen, I repeat, into grievous errors, especially the Protestant sects, who despise what every Churchman regards as of divine authority and, consequently, essential to the very existence of the Church, I mean the Apostolical succession of the clergy. The reason is obvious. Descendants of Luther and Calvin, to whom alone they can trace their origin; and forgetting that these, the heads of their societies, strongly maintained the Apostolical constitution of the Church, even after they were excommunicated from it, so far from seeking to return to the Church, they defend themselves in their schism, by perverting the Scriptures, and set at nought the plainest proofs of the Apostolical succession. They next claim to be the only "Evangelical Christians" on earth. They seem to think that true faith and spirituality cannot exist together with the hierarchy and an Episcopally ordained clergy, and with outward forms and ceremonies. Every one, they think, may form a Church (2) Any body of believers may do the same; any hand administer the Sacraments, provided the person believes that he is moved by the Spirit, which these schismatics think is not given to the rightly-ordained clergy; that self-constituted teachers, who feel assurance in their hearts, may send into God's vineyard spiritual guides unto salvation. I would not impute this to sinful arrogance so much as to fearful ignorance.

They, as well as the Church, appeal to Scripture. On that authority, the Church, for 1800 years, has held to the Apostolical succession, which, for 1500 years, after Christ, until the times of Luther and Calvin, was never questioned.

It is now questioned, because their followers have lost it; and, in pride of heart, will not pray, that the branch of the Church, which was cut off by the excommunication of these Reformers, may be restored to the Church.

In vain do such persons seek "unity" in the Christian world. Christ gave them no authority to form Churches for themselves. The Apostles were selected by Christ, from the whole body of believers; and the Apostles and their successors alone have his promise to be with them unto the end of the world. And, if we expect his blessing, we must seek it in the way, which he has directed; in Apostolical order, and in the ordinances of God, and in holiness of life; and, if we look for "the fruits of the Spirit," we must follow the order and harmony, which God, by his Spirit, has set in his Church. If these truths were regarded by all Christians, if they would look to the "head of the Church," and pray with him, that "all who believe in him, may be one, as he and his father are one;" and then add to their prayer holiness of life, and brotherly love and charity, and every Christian grace, and every Christian practice, the attributes and ornaments of his Church, the hope of unity may be realized; and a better understanding among Christians being thus obtained, there will be more benevolence and more good deeds in the world, and more souls will be saved, and God's blessed kingdom enlarged.

But how can this be effected, if all men will not "hear the Church," and obey its directions? How can unity be obtained, if men will not be united to God by baptism, legally administered, and are not "knit together in one communion and fellowship, in the mystical body of his son Jesus Christ," and are not "very members incorporate in the mystical body of his Son," by partaking of the holy mysteries from the hands of Episcopally ordained, and therefore authorized Priests? Awful and fatal delusion, to expect that "all will come unto unity of faith and knowledge of the Son of God, unto perfect men, unto the measure of the stature of the fulness of Christ; that we should all become one body, having one faith, and one knowledge, and one hope in him; "when men put their own judgment above the teaching of the Church, forgetting they are or ought to be members of one body, of which Christ is the head; that they can be united to him only by repentance and faith, and his ordinances, whereby they are received and preserved in the Church, and by purity of heart, and holy living, whereby they prove that Christ dwelleth in them, and that they have not believed in vain?" (3)

I now wish to call attention to the "movement," which is now prevailing in the Church, and, I verily believe, bringing a better knowledge of its true principles, and uniting the true friends of the Church more closely, and increasing its members, by proving its divine origin, and its scriptural authority. This is more necessary, on account of the lamentable ignorance and prejudice, which so surprisingly exist respecting the real object and tendency of the writings of holy men, on the subject of the Church. Of those writings I am compelled to give a qualified opinion, because I find in them much indiscreet teaching; but I will not withhold my testimony to the great principles which they so ably advocate; to their resistless arguments for the Apostolical succession, and to their sound and scriptural definitions of the Sacraments of Baptism and the holy Eucharist; to their earnest enforcement of the duties of holiness, and alms-giving, and self-examination and discipline, and repentance; and to a more attentive observance of the fasts and festivals of the Church. I respect their opinion of tradition, because they regard it as the witness of the Scriptures, but the latter as the "documents of faith." I respect, as they do, the collective wisdom and decisions of the Church, above all the conceits and inventions of modern schism and private opinions. I do not look to Geneva for a better knowledge of the doctrine and discipline of the Church than I find in the works of the holy Fathers (4) who lived in the first ages of Christianity.

I prefer the source of the pure stream to its distant and troubled waters. I do not look to lay preachers, descendants of Luther and Calvin, whom alone they can call masters, as guides to salvation (5); but to those who have Apostolical authority to preach the word, and to administer the Sacraments, and who have greater reason to expect the abode of the holy Spirit with them, and whose faith may be as firm, and their lives as holy, as of those persons who claim the exclusive title of "Evangelical Christians."

I exhort you to look to the word of God, and to the Church of God, as your best guides to salvation, and to regard your Apostolical teachers as the only authorized administrators of the Sacraments. Pray to God from our Book of Common Prayer, the contents of which are scriptural, and hallowed by the use of ages, and composed, I verily believe, under the inspiration of the Spirit of God, and look to the offices of our Church as means of grace, edifying and consoling. And here I will refer to the manner in which the Liturgy is to be used in Churches. If the rubric be observed to the letter, I see not why the weakest brother should be offended. The Church has thought proper to give directions, and ministers cannot reasonably be blamed for their obedience. Long disuse is pleaded against a return to strict observance of the rubric; and much vexatious opposition has been made to what is, unaccountably, called innovation.

In matters which do not concern our faith, some little concession may be made to ignorance or prejudice. A knowledge of the world and of the failings of human nature will lead every clergyman to be prudent in his decisions; and before he bring them into practice, he will consult his Bishop, and wait, if required, until his sanction shall be obtained. His congregation, if not very unreasonable, will pay respect to previous explanations, and, most probably, go with him in his return to customs, which ought never to have been laid aside. Congregations should do justice to their ministers' conscientious intentions, and not allow any idle and groundless alarm to compel a continuance of error, in absolute disobedience to the rubric, which he has solemnly engaged to observe.

The Low Churchman, as the term is, slightingly regards the essential character of the Church, in the Apostolical succession and in the Sacraments. The various discordant sects, among whom the Papist is to be included, in our own country, unite in opposition to the Church. In the end, however, our Church will come out of the warfare with ten-fold strength and purity, because she is founded on a rock, and that rock is Christ; and, although now exposed to trials, which God doubtless intends for her final benefit, she will be taught, by these trials, to correct all that displeases God (6), and will no longer, from a false and mistaken liberality, seek union with foreign or home dissenting societies, as long as they remain such; but extending our communion in our own dominions, and looking to the Eastern Churches, which now almost disown us, because they confound us with the Protestants on the continent, we shall not be content with remaining so long a small and solitary branch of the Catholic Church; but, understood, and acknowledged, and united with the sound branches of the Eastern Church (7), we shall make a nearer approach to vast numbers of our brethren, with whom we have one hope of our calling, one Lord, one faith, one baptism, one God and Father of all; the same Sacraments, and the same commands and sanctions to holiness of life.

But our Church must be brought forward in her true character, which, when known, will, with God's blessing, work conviction on every unprejudiced mind. She must be seen in all her beauty, set as a beacon on a hill, to give light to the nations around her; pre-eminent above all her fellows that keep her company, "she must prove that she is" all-glorious within; pure in doctrine and in all manner of conversation, and distinguished by Apostolical observances and ordinances; holding forth the Bible, and her scriptural liturgy, and ministered unto by an authorized ministry.

And to that part of her ministers, who assume the title of "evangelical," an earnest appeal must be made; and such of them who have fallen into the error of supposing that the ordinances of the Church are of no great value, and that faith and spirituality can supply their place, must be entreated to join in the good work of restoring harmony amongst all persons who call themselves Christians. Our united strength is wanted, on sound principles, and on uniform practice. It is too late to stand idle, whilst our dissenting brethren (for brethren I would consider them, though they are in deep and dangerous error) are seeking to destroy us. We must take our stand on the Bible, and our Articles (8) and Book of Common Prayer. We must maintain, and teach others to respect the doctrines therein taught, the great doctrines which distinguish our reformed, or rather restored Church, baptismal regeneration and the mysteries of the Holy Eucharist (9), and our divinely-instituted ministry, uninterrupted in all its gradations, from the time of the Apostles; the duty of alms-giving, and of a due observance of all the ordinances of the Church.

We shall then have no misgivings about a secession from our Church, on the part of learned and holy men, who, in their honest zeal to reform what is wrong, have indiscreetly enforced opinions, which alarm and distress more calm thinkers. And, seeing this, these admirable men will retrace their steps, and check any advance towards Rome of younger and less enlightened and steady Christians, and will remain among their brethren to instruct and to save them from such a termination of writings, which were begun, but were not perfected, in wisdom.

I repeat, that all the ministers of our Church must be united, before they can expect unity in the Church. They must study the Holy Scriptures, and the works of the early Fathers, as valuable witnesses to the doctrine and discipline of the Church. They are not allowed to have mental reservations and to oppose their private opinions to the decisions of the Church; they must take our articles in their strict meaning, and administer the offices of our Church, without change or omission. Above all, they must show by their lives and conversation, that Christ "dwelleth in them." They must remember, that God has chosen them to himself; that they are separated from the world for holy offices; to preach the everlasting Gospel; to administer the holy Sacraments; to feed the people committed to their charge with "the bread of life," remembering that they are "ambassadors of Christ and ministers of reconciliation."

Great and glorious offices, but how awful the responsibility! Preaching "Christ crucified," and that, through suffering, Christ triumphed, the Christian minister must prepare for much suffering. Amidst evil report and good report, he must never shrink from his master's service. The same mind must be in him, as was in Christ Jesus. He must be obedient unto death; and he must set before his hearers both life and death; holding out to penitence and amendment of life the pardon and the rewards promised by the Redeemer; to wilful and impenitent offenders, the awful sentence of condemnation, "watching for their souls," as one that is to give an account; strengthening the weak in faith, healing the wounded conscience, and binding up the broken heart, and seeking those who are lost, to bring them back to the great Shepherd of their souls.

I exhort the laity to listen to my words of admonition; to lay aside all prejudice and party spirit; to seek the truth, as it is in Jesus, with a docile and humble disposition, and with prayer to God for his preventing grace to enable them to understand the scriptures, wherein they will find knowledge unto salvation. Let them read the history of man's fall, and its sad consequences, sin, and misery, and eternal death. Then, let them contemplate God's infinite and undeserved mercy, in sending his Son into the world, to take upon him our nature, and to make atonement for the sins of the whole world, to bring us back to the image of God, and to make us, provided we accept the conditions, meet partakers of the kingdom of heaven. With grateful hearts, let them thank God for "the means of grace, and for the hope of glory;" for the promise of his holy Spirit, to guide them through the temptations and dangers of their earthly pilgrimage. Let them look attentively to all his actions, when here below; to the solemn charge, which he gave to his apostles, whom he had chosen from the whole body of his followers, to baptize in the name of the Holy Trinity, and to make disciples in all the world; giving them a promise to be with them, and, consequently with their successors, until time shall be no more. Let them trace the history of his Church, which was first founded at Jerusalem, down to the present hour; examine how it has been administered unto by Bishops, Priests, and Deacons, and how this constitution was never interrupted, during the space of fifteen hundred years, from the time of its divine founder. Then they will learn to respect the discipline, which was thus divinely commanded; they will be enabled to withstand the novelties, wickedly introduced, from the times of Luther and Calvin, by persons not rightly ordained to administer the holy Sacraments, and to preach the Gospel (10). They will be convinced, that no blessing can be justly expected to attend the ministry of such persons, who have shut themselves out of the Church, and have not the promise of Christ, and, consequently, can have nothing to rely on but his unbounded mercy, when they shall appear before him, and give a reason for their disturbing the unity of the Church. And I beseech them all, to pray for a firm faith in Christ Jesus, for deep and hearty repentance, and holiness of life; to examine themselves thoroughly, and to place their hearts under a rigid discipline, and to form every action of their lives after the example which our Lord has set before them. Obedient children of the Church, they may expect God's blessing on their most humble endeavors to become faithful and holy followers of the blessed Head of the Church; but let them beware of falling into the deadly sin of heresy or schism, and of incurring God's just and severe displeasure.

The state of the world calls loudly on us all to pray "for the good state of the Catholic Church, that it may be so guided and governed by God's good spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

The Church has been too long divided and distracted by discordant sects. Too many seek their own, and not Christ. O, that all would pray, in the words of the collect for St. Matthias's day: "O Almighty God, who, into the place of the traitor, Judas, didst choose thy faithful servant Matthias to be of the number of the twelve Apostles, grant that thy Church, being always preserved from false Apostles, may be ordered and governed by faithful and true Pastors, through Jesus Christ our Lord," and in the words of the collect for St. Peter's day:—

"O Almighty God, who, by thy Son Jesus Christ, didst give unto thy Apostle Peter many excellent gifts, and commanded him earnestly to feed thy flock; make, we beseech thee, all Bishops and pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen."

May the Almighty give you conviction of all this, and pour every blessing upon you!

Believe me, my Reverend Brethren, and beloved friends, your faithful and affectionate Pastor. M. H. LUSCOMBE, Bishop.

Paris: the Feast of St. Barnabas, 1844.

Notes.

(1).—Almost the last words of our Lord, when comforting his disciples, just before he was betrayed, were these: "Peace I leave with you, my peace I give unto you." Is the religious world following after this peace, amidst the distractions of party, and in direct opposition to his authority, by its deviations from the constitution of his Church, and by its contempt of Apostolic authority?

(2).—Such persons tell us that our Lord said: "Where two or three are gathered together, in my name, there am I in the midst of them," and that they therefore form a Church. This is their error. They do not understand the words, "in my name," which mean, "with my authority, and in the way which I have directed."

(3).—"The visible Church is a congregation throughout all the world; one Catholic and Apostolic Church, and in it, from the Apostles' times, have ever been three orders of Bishops, Priests and Deacons, and this Church has authority in controversies of faith: and whosoever is cut off from the unity of the Church, and excommunicated, ought to be taken by the whole multitude of the faithful, as a heathen and a publican, until he be reconciled by penance, and received into the Church, by a judge that hath authority thereunto." See the Articles.

The mere existence of the visible Church, with Bishops, Priests, and Deacons, the administration of the Sacraments, &c., proves the truth of our Holy Religion, because it has been handed down to us from the time of the Apostles, unto this day, and in uninterrupted order until three centuries ago. But what proof of this can be drawn from division and disorder, and schismatical novelties, and heresy, but as a confirmation of the prophecy, "that all these things would come to pass?"—"There must be also heresies among you, that they which are approved may be made manifest among you."—1 Cor. xi. 19.

(4).—"The object of calling men's attention to the Fathers, so far as relates to the establishment of doctrine or practice, is, subordinately to Scripture, to bring out the meaning of Holy Scripture.—*Pusey*.

(5).—If God, in his displeasure, shall permit our combined enemies to prevail over the Church, our country will be. undone. The generation that shall see it will be lawless and disorderly, rioting in open infidelity, or groaning under the withering despotism of Rome.

I see the imperfections of our Church, I bewail its manifest deviations from perfect purity, and I would tear up by the roots every erastian and noxious weed that encroaches on its soil and casts a deadly odor over it. I would see a little more freedom from lay patronage, and the power of the state. Still I regard our Church as "the ark of the covenant," not only of our own country, but of every other land in which a branch of the true Church flourishes.

(6).—The Oriental Church must be brought to regard us as in perfect communion with her. I know that some difficulty will arise respecting the procession of the Holy Ghost, and some minor points; but, when all shall have been discussed and explained, difficulty will vanish, and our united strength will raise an impassable barrier against the usurpations and error of Rome, until Rome herself shall be providentially restored, to primitive truth and simplicity.

(7).—I think that some of our Articles cannot be well understood without an acquaintance with the writings of the Fathers and the old Divines, whose works throw light on the Articles, which contain sound doctrine, though not always clearly defined.

(8).—Our branch of the Catholic Church can be proved to be identical with the British Churches, which existed long before the introduction of Popish doctrines and the claimed supremacy of Rome.

(9).—I cannot too strongly impress on the minds of all the duty of frequent communion. It is a sad sight to witness how very large a proportion of our congregations turn their backs on the altar, and on the ministers, "who wait at the Altar," whenever they are called to the Holy Eucharist. Think well of this, my brethren, and read the exhortations, which you will find in the order for the administration of the Holy Communion.

(10).—The present state of the Protestants, in France, for instance, is most lamentable, particularly of those who belong to what is called "the Reformed Church." Their pastors are mostly rigid Calvinists or Socinians, the latter of whom reject the great doctrines of the Gospel, and both despise primitive discipline. The most opposite doctrine is the natural consequence, and is preached from the same pulpits. On alternate Sundays, preacher and congregation are changed. On one Sunday, followers of the declamatory spouter of mere morality and the immortality of the soul; on the next, the uncharitable and exclusive followers of Calvin. Lutheran and "reformed" Pastors exchange pulpits, thus giving proof of the laxity of their religious principles and disregard of uniform doctrine and order, and of all that Churchmen hold dear.

Thinking men, among these schismatics, feel the necessity of returning to the bosom of the Church, from which the founders of their sects, Luther and Calvin, were unwillingly excommunicated. They desire a reform of that Church on right principles; but they are placed between popery and infidelity, and dare not turn to either.

The French Protestants are ignorant of the principles of the Reformation, which rescued our country from the superstitious and unscriptural practices of Rome. They ought to know, that our reformers did not found a new Church, but they left Romish error for primitive faith and practice, seeking "the old paths" of the earliest followers of our Lord; proving their belief of the Bible, and resting on it their hope of salvation; regarding the writings of the Fathers as testimony to the truth; and rejecting all the pretensions of Rome to introduce new doctrines, or to distort Scripture, for the purpose of defending error.

The Protestants, boasting of their right to exercise, without restriction, their private judgment, scorn "to hear the Church," notwithstanding our Lord's promise to be with it, unto the end of the world. "The whole heart is sick," when a thinking Christian dwells on all this, and he prays for unity and peace, because they cannot be found, until God shall be pleased to place the discordant sects under the influence of his Holy Spirit, and so lead them to lay aside their prejudices and party feeling. The Church must add her persuasion and influence, bringing them to bear on all the errors and discordant opinions which distract the Protestant Societies; and, with a voice of mildness and charity, call upon them to unite in the common cause, which ought to hold them together, as brethren. But we cannot make any compromise with them. Our Articles, and our Liturgy, our Creeds, and our Offices must be maintained. Our Holy Sacraments and our Divinely constituted Minis try must be preserved.

The nature and constitution of the Church must be constantly taught to the people, and scriptural proof given. From the very fountain, the waters of life must be made to flow unto all people, who must be encouraged to drink of them without hindrance or alloy.

Let us labor to bring back to the true fold all the various sects, engendered by Protestantism, and gone astray. Let us pray to God to unite with the Church the separated branches of it. Let us endeavor to convince them that the assumption of the Priestly office, by laymen is an awful sin; that the administration of the Sacraments and the public preaching of the Gospel, by unordained and unauthorized persons, are unholy acts in the sight of God; that Scripture and primitive practice entrust the Christian ministry to none but Bishops, Priests, and Deacons, excluding all other persons, and marking their sin with condemnation and punishment. And yet, my friends, too many of you encourage their sin, and led by itching ears, leave the Scriptural Liturgy of your own Church, and the teaching of your authorized minister, and frequent places of dissenting and schismatical worship, to listen to the preaching of mere laymen, from whose instruction and sinful ministry you have no reason to expect a blessing!

From the London Church Intelligencer.

The Greek Church.

We have perused with very great pleasure a pamplet just published in Athens, and entitled, Διατριβη ἀυτοσχέδιος περὶ τῆς ἀρχης καὶ τῆς ἐξουσιας τῶν πατριαρχων, καὶ περὶ τῆς σχέσεως τῆς ἐκκλησιαστικῆς ἀρχης πρὸς τὴν πολιτικὴν ἐξουσιαν. It was called forth by the proposed return of the Hellenic Church to the jurisdiction of the Patriarch Archbishop of Constantinople. The author professes himself, in his preface, a member of the one, holy, catholic, and apostolic Church; and proceeds to examine, 1st. When and why the rank of Patriarch arose. 2d. Whether the Hellenic Church, remaining out of the jurisdiction of the Archbishop of Constantinople, should be considered in schism from the universal Church of the orthodox. 3d. What was the relation of the ecclesiastical to the civil power under the Byzantine Emperors: and, 4th. In what the unity of the Church consists; and to show that the Hellenic Church remains indissolubly united to the one holy, catholic, and apostolic Church, in its doctrine, its spirit, and its traditions.

The pamphlet will well repay a perusal, and we give here but a very brief analysis of it. The Patriarchate is not a superior spiritual order, but a diocesan dignity, of which the limits were defined by the general synod of Bishops, and which was established by the civil power, for the convenience of both Church and State.

The Patriarch had the presidence over the other Archbishops and metropolitans, and elected them; but only in his own Diocese, so that there is no universal Prtriarch—but, one in Rome, one in Alexandria, one in Antioch, &c., equal in rank, and under one head, our Lord Jesus Christ; for the eastern Church never received an absolute ecclesiastical monarchy, holding it contrary to our Lord's words, "Call no one master upon earth, &c." The office of Patriarch was unknown in the Church till the end of the 4th century; before this it existed among heretics, and even before them it obtained among the Jews, who had two after the destruction of Jerusalem, one in Babylon, and the other in Tiberias of Galilee.

The second general council, called by Theodosius the Great, established certain local divisions, from which the Patriarchate soon arose; for in the early times of persecution the limits of Dioceses were not strictly kept to, but any orthodox Bishop helped his neighbors, as need was. Heretics abusing this custom, the second general council decreed, that diocesan Bishops should not act for the neighboring Churches, but a synod should rule in each large district, and this synod soon became headed by a Patriarch.

So, too, the name of Archbishop first occurs in Athanasius, and that of Metropolitan merely implied the Bishop of a metropolis in the Roman political system; and, in fact, these names of Patriarch and Archbishop, only occur in those countries where the Roman political system prevailed, for in the African Church they rejected these titles, and named their first Bishop merely Primate; and other Churches, outside the Roman empire, were still governed by autocephalic Bishops, or synods, as all the primitive Churches of Christ were. The civil power too, acting with the ecclesiastical synods, had the disposal of all these titles, being merely offices for convenience—thus, at different times Bulgaria was declared a Patriarchate, and Cyprus and Iberia, Autocephalic.

Thus the eastern orthodox Church never received the rule of any one man over the whole Church, rightly leaving this to the founder of the Church, our Lord Jesus Christ; for as there is one faith, and one baptism, so there is one Lord, who himself contains and cherishes all the members of his Church, as the head of the whole body.

And not only so, but it has cut off from its communion the Church of Rome for this claim of headship among other novelties, unheard of in the primitive Church, and opposed to the spirit of the Gospel, the apostolic traditions, and the decrees of the general councils.

The orthodox Church then will guard pure the faith once delivered to it; but such changes in these titles and jurisdictions as necessity suggests it will gladly leave to the civil power; and the Hellenic Church, like the homodox Churches of Russia, Hungary, Cyprus, and others, are in the unity of the one holy, catholic, and apostolic Church, though governed by its own synod.

With respect to the relation of the Church to the State, the author shows that the civil power, as well as the Church, has a commission from God, and that they should mutually strengthen each other. The State should give tone and strength to the exhortation of the Church—Kings are responsible to God in their presidency of this Church in external matters. The Church has spiritual authority only, and when oppressed, has no arms but prayers and tears.

The relation of Church to State has never been fixed and definite, but varies under different circumstances. Constantine named himself Bishop of the externals of the Church. How can a Church then, when, by the will of Kings, it becomes autocephalic, be thereby cut off from the Catholic Church, when the Headship of Christ is the first principle of the Church, and when it rejected the Pope of Rome from its communion, who dared to gainsay this? This, says Chrysostom, is the unity of the Church—to have one faith, and pure love, and to preserve the worship of Almighty God after one mind.

The difficulties which the Bishop of the externals, and the Bishops of the internals had in defining their jurisdictions, in ecclesiastical, mixed, and matrimonial causes are then described; and, with respect to the translations of Bishops, the reply of Demetrius Chomatenus, Archbishop of Bulgaria to Constantine, Archbishop of the metropolis of Dyrshachiam, is given, to the effect that the practice is uncanonical, and not recognized in written or unwritten ecclesiastical tradition, but, *at the command of Kings*, the invocation may be made.

Finally, says the author, we have written enough to show, that those who seek for a power in the Church, absolute and independent of the highest political power, and its laws, do seek a lawless and unjust thing, invented by their own vain glory, or ambition, and which should be in no ways deceived, as being most pernicious to the State itself, and also to the Church of Christ.

From the Churchman's Family Gazette.

The Formularies of the Church.

The beauty and sublimity of the Formularies of the Church have ever called forth the rapturous admiration of her sons, and have frequently extorted the reluctant, but, on that account, the more valuable, praises of the Romish and Protestant Schismatics who have fallen from her Catholic pale. Churchmen, indeed, have sometimes been taxed with a superstitious reverence for the Prayer-book, and the charge has occasionally been brought against them of assigning to it a place even before that of the Holy Bible itself. Silly calumnies of this description are scarcely worth notice. It is not easy to see how almost any amount of reverence for our Liturgy can be called superstition, when we reflect that it is the authorized exposition by the Church herself of the true meaning of Holy Scripture, of which assistance private individuals stand so much in need, and has been in daily use by the British Church, in every age of her long and glorious history, since the very earliest times. The charge that Churchmen supersede the Bible by the Prayer-book is ridiculous. In the services of the Church, for a single Sunday, there is a larger portion of the Holy Scriptures read than in the meetings of many of the dissenting bodies, in the course of a whole year. In the Church, the whole Psalms are read through once a month, the Old Testament, or "most part thereof," every year once, and the New Testament is read over orderly every year thrice, besides the Epistles and Gospels, except the Apocalypse, out of which certain lessons only are appointed on certain Feasts.

We have been led into the train of thought suggesting the above remarks, by an article which appeared in a late number of the *Tablet*, a Romish weekly cotemporary. We hail the article in question as indicative of the rise of a better spirit in a quarter certainly not remarkable for eulogising the Church, or lavishing praises or compliments upon her services or her clergy. We may be too sanguine in our anticipations, but we have often thought that the Church has only to be presented in all the fulness of her majestic ritual and ceremonies, to the eyes of our alienated Romish fellow subjects, and her history and true position in this country has only to be understood by them, to insure the return to her bosom of many of those *erring* children. We subjoin a portion of our cotemporary's remarks:—

"It is a lamentable truth, which it is easier to account for than to be reconciled to, that the literature of England, with a few early and a few late exceptions, is essentially Protestant, and that the inimitable treasures of that literature furnish one most powerful engine by which Protestantism maintains its hold over the mind of its own subjects, and exerts no trivial corrupting influence over the minds of the English Catholic (Romish) population. Of many branches of this literature it would be idle to speak here; but of one of them it expressly concerns us to speak,—we mean the devotional. It is almost a truism to say that in the Bible, the Book of Common Prayer, the theological works, and especially the sermons, of the great masters of the English tongue, Protestantism has lavished, with inexhaustible profusion, all the treasures of the language. In the richest and most varied literature of the modern world, there is nothing that excels in literary merit and general fascination the department of *heretical* (!!) divinity; and it is almost impossible to exaggerate the influence which this single circumstance exercises over the English mind. Widely as Shakspeare's writings are honored, and universally as they are loved, it would be idle to compare even their influence with that of the Protestant Bible.

* * * * * * *

"When a Protestant wishes to demonstrate the power and compass of our language in the highest and noblest species of composition, he points to his Bible and Prayer-book, and proudly challenges competition. Can Catholics (Romanists) do the same? We apprehend we are making no new assertion when we express our regret that this is utterly impossible. We wish to scandalize no one; we but state a fact with a hope of improvement following. Is there any Catholic (Romanist,) who, if he were asked to

select a model of literary genius in the English tongue, would ever dream of pointing to any Catholic (Romish) prayer-book that ever was published? We fear that no one but a very rash or a very ignorant man would do so. Even the Catholic (Romish) Bible, admirable as it is in many respects, is by no means devoid of platitudes of language, of mean, bald, unworthy expressions. This is felt more perhaps in quoting single verses than in reading whole chapters; but any one who has occasion to quote scraps and patches of Scripture, must have often found a great difficulty in doing so with effect, from the unsatisfactory language in which parts of our translation is couched. Numerous instances could be produced of inexpressive phrases used unskilfully, to convey a meaning for which a far better rendering might have been selected with no great difficulty. The truth is, that to make an adequate version of any important work, and still more of the Bible, the mere capacity and disposition to be accurate,—though all important,—are by no means sufficient. It requires, besides, a keen and deep sense of the sublime beauties of the original, a perfect mastery over the language into which the translation is made, the mind and soul of a poet, and a subtle apprehension of the nicest shades of meaning, in the employment of every word. Now, in the Catholic (Romish) Bible many instances might be produced in which, with little attention the the effect of the whole sentence, the words seem to have been translated one by one, with no eye to any thing but a spiritless and mechanical accuracy.

"To take an instance by which we were recently not a little startled. In the sublime twenty-first Psalm, in which the prophet foretells the sufferings and death of our Saviour, at the nineteenth verse we find these words,—'foderunt manus meas et pedes meos.' In the Protestant Bible these words are translated,—'They pierced my hands and my feet.' In the French Catholic (Romish) version we find, '*Ils ont percé*,' &c. But, in our version, we read, 'They have *dug* my hands and my feet.' And why is this truly? We speak under correction, but we imagine the word 'dug' is used because the primitive meaning of 'foderunt' is 'they dug;' though at the same time the secondary meaning, 'they pierced,' is perfectly unexceptionable. Now, to an ear that has any feeling of the specific value of words, 'dug' sounds like nonsense, and 'pierced sounds exactly appropriate. It would be no difficult matter to multiply instances not dissimilar to this.

"The same remark is strictly applicable to most of our prayer-books. The prayers, we take it, are almost all translations; and in very few cases indeed does the translator appear to have striven to communicate grandeur, sublimity, or tenderness to his version, by a diligent search after the aptest and most exquisite phraseology. Or, if the effort was not wanting, then indeed must there have been a sad deficiency in this kind of capacity. It would generally seem as if the first and baldest word that came to hand had been pressed into the service, if it would suffice with tolerable accuracy to construct a current sentence. And what is the result? Why, that too often the *words* are translated but the *prayer* is not."

We have turned over many Manuals of Romish devotion, and without at present alluding to the painful and disgusting disfigurements of the Holy Catholic faith and discipline which they all contain, we have been often struck with the meanness and vulgarity of their style, the poor and spiritless expression of their devotion, in comparison with the rich beauty and majestic energy of our own translations from the same ancient originals. What more complete admission of all this can be asked than that contained in the above extracts? The Romish schism in this country has produced some men of talent and learning. Is it that the withering taint of heresy is upon them, cramping their energies and turning their abilities to nought? Churchmen will remember the fearful sentence passed by the Primitive Church in her second General Council (unhappily so applicable to our British Romanists)—"They are to be accounted heretics who, while they pretend to confess the sound faith, *have separated, and held meetings contrary to the canonical Bishops.*"

Communications.

For the Churchman.

Conversion.—No. 3.

Mr. Editor,—In the last essay I described that mental change which I consider at the present day is mistaken for true scriptural conversion and preached as such. I considered the process which brings it about, and the results of internal feeling which ensue from that systematized process. I did not attempt to explain the connexion between them, or to enter at all into the reason why such an operation, mechanical as it is and by no means spiritual, produces such extraordinary feelings. Only this I asserted, that there is a precise and specific mental change, always showing the same characters of internal feeling—always brought about by the same means—independent of doctrine, faith, and practice—the same under Brahma and Buddha as under Christ—is this, then, true "conversion?" The answer I gave was, "No. It may be mistaken for "conversion" and preached as such; nay, it may co-exist along with true conversion, or be the antecedent or apparent cause of it; but this specific change, although a true and real change, is not "conversion."

The question, "What is it then?" of course came up to be answered. And to this I gave the answer that this change is the forcible and violent alteration of the character of the mind, by the physical and mechanical means usually employed from "objectivity" to "subjectivity." The reason I consider this to be the peculiar change is, that I have found invariably in such persons the feeling and consciousness of "self," mixing itself most strangely with all the exercises of religion, and destroying and rendering utterly void of all signification those passages of the Scripture which enjoin upon us duties that go to mortify and humiliate this "self-feeling."*

In this present essay I purpose to present to the view of the reader, first, the main danger that ensues; and secondly, the means that must ultimately put an end to the system. Let him look at this, that the character of the system is "subjectivity"—the seeking for evidence of religious truth in our feelings and our consciousness, and the cutting away of all respect for outward evidence of our position;—at once from this he will see the danger is that the internal evidence may fade in vividness and disappear, and then the man be left with no support for his faith. And therefore from the very subjectivity of the system the evil which it threatens the most is infidelity. I look to my own experience of it and say that the argument is substantiated fully by the fact.

Let us, by way of illustration, see how it works in producing such a result both as regards individuals and the public. Here we shall take one who has been brought up in an atmosphere in which such opinions predominate. Unconsciously, yet not the less effectually, they influence him. He may even gibe and jeer at them, but still there are for man two guiding forces,—*his own opinions, of which he is unconscious*—which are yet his own, *since he acts upon them*—and his opinions of which he is conscious. The first, in the case of him who is brought up in such an atmosphere, will prevail. He may even gibe and jeer, but still, owing to the precise atmosphere of opinion that surrounds him, he unconsciously believes in this sort of mechanical "conversion"—this change, to be ascertained and determined by its effects upon the bodily frame. Look at him in this state—waiting for this conversion—expecting the hurricane of emotion that is to lay him prostrate before his God—in the mean time he feeling and believing that he is not a Christian, and is taught that he is not by his pastors! What is he then? By his evidence and by theirs, and by my own opinion of him, he is an unbeliever. Here, then, is the first crop of infidelity from this thing—its infidelity of position. How many actual infidels are made in this way I do not know, but I should suppose a good many.

However, let us suppose that the man is brought under the influence, his feelings wrought up to the requisite pitch. He feels the sense that he is wrought upon by another will than his own,—the tangible and sensible feeling of the spirit,†—an absolute and entire certainty of his own position, and power supernatural and superabundant to live and die for Christ. A mechanism is at work upon him to create these feelings, and people about him to guide him into them. They ascertain by their own previous experience compared with his that he has them, and *then they interpret them* for him and call them by the name which the system puts upon them—this is "conviction"—that is "peace," the other "the witness of the Spirit," and the whole process "conversion," the "new birth," "regeneration." Such a multitude of concurring witnesses to the interpretation there are but few minds that can resist—and so the man is "regenerated."

He may believe it at the time—for the intense vividness of his perception of agony first, and and then of calm, has in it something overpowering—the crowding into an instant of what seems almost an eternity of sensation and thought is very strange; nay, the very characters of the change, as I have specified them, have in them seemingly the miraculous in a high degree—how can he help believing when the multitude of external witnesses, of itself sufficient to convince, is supported by these wondrous internal feelings.

The agony is over—the vividness of the perceptions has faded. If the man had previously religious knowledge and a moral life, the harm that is done by the departure of this vividness from his mind is not so great; but if he have not had these advantages, then all religion runs a risk of vanishing with these vivid sensations. For to them he had been pointed as the exclusive evidence of his state. He falls away, then, and is an unbeliever. There are multitudes to whom this is the issue of "conversion," as it is called. And many, I believe, who remain professors are in the same state, and hold to their profession solely by the outward circumstances of family and connexion, or by the shame that they should stultify themselves by declaring that they have been deluded.

But this influence of the system in producing infidelity has a wider range still, in the impression it makes upon the wise, the prudent, the coolheaded, the educated. In the first of these essays I have argued from the attendant circumstances that this so called "conversion" is not religion. These arguments have their weight not alone with me who am a Christian, but with the man of sound sense and solid judgment who is not a believer; he from these draws the same conclusion that I do. And what is the effect upon such men, especially when the sects almost all bear witness that this "conversion" is the sole instrument, "the great power of God?" Alas, that throughout our country there should be so many places wherein the calm, the sober, the thoughtful, are driven by this fact into an infidelity the more invincible that it is moral and honest! Alas for the men, who, being convinced by such facts and arguments as I have laid out in my first essay—that Revivalism is not religion, and its "Conversion" not a true change of heart—have no ark to flee to, but are pushed into a virtual denial of God by the fierce denunciations, the arrogant invectives, the undecorous violence, the unpractical and fruitless enthusiasms, and the pitiful incommensurateness of life with profession in men so converted.‡

And so the system is working itself out. Day after day men and women, who have felt its untruth to nature and to God, are silently withdrawing from it, and standing apart anxiously looking out for some system that shall at once satisfy the instincts, the craving of which for their true spiritual food originated this, and not lacerate the heart, and rend the feelings, and break up the bonds of family affections as this does.

For we shall stultify ourselves if we think that a man originated this thing, and do not consider that it sprung from religious instincts ungratified, which should have been gratified, and religious wants and cravings unfilled which should have been filled. Still more, if we think that mere words, or tongue-battling, can put down or bring to an end a system that so arises. The only thing that can do so is not "words" or "talk," but the real supply of deficiencies—a fulness of nourishment for these have fled because of its meagreness.

This system sprung up and came into being when religion had ceased to be an every-day work, and became a matter for Sundays only. When it abandoned the helm and guidance of life, and actually left men for their direction "to sense, to philosophy, to natural piety, to reputation," or "any thing else you please, sir." And her ministers having the authority to guide, yet shrink back from exerting that authority in action, and put themselves on the ground of "Expounders," "Demonstrators," "Illustrators," "Embellishers" of the truth, instead of "witnesses" and priests of it. When they banished out of religion the supernatural, that which is above man's reason, and miraculous, and which is to be received not because you can comprehend and prove it, but because you cannot, which is to be believed not because it is possible but because it is impossible; and refused to believe any thing "which they could not comprehend and explain." When they cast aside self-denial, the only practical evidence that man can give his brother as to his heartfelt sense of the eternal and the unseen, as a part of duty in the pastor, and substituted for it "genteel professionalism,"§ the elements of which I take to be "high respectability" (that is dapperness) of character, "a keen appreciation of comfort," and "cultivated literary taste."

These were the originating causes of the rise of this system; they exist still; and so long as they do, so long shall this system again and again spring up. For nothing can put a stop to it but a supply of the deficiencies which gave it birth.

Can any class of dissent supply these deficiencies? I think not; for these are ingrained in dissent by the very fact of its existence. They are part of its being. Can the Church? She can, and she alone. And a strong proof of this is, that she alone has been able to keep out from her body the spirit of frantic revivalism that spread over all else except her.

With regard to their deficiencies above mentioned, if we have them we have them in virtue of our descent from the English Church, and a gradual sense of them is spreading over our body. We shall get rid of them in virtue of our position as standing alone, trusting to ourselves and the strength that is in us, and not to the State—to the general progress and simultaneous advance in feeling and practice of the whole Church, and not to any leader or party.

In the mean time our clergy know, as an undoubted fact of their experience, that he who enters upon the ministry with pious and sincere intentions—a qualification which all sects agree in thinking necessary in the clergy—and besides this, a high and unworldly sense of the "authority" entrusted to him, and this authority realized and substantiated to himself by the practice of self-denial,—this man has the power of retaining his flock uninfluenced and unmoved by the specious miracles of revivalism. This man, by his steady and unremitting work from day to day, shall produce a true spirit of religion and a more enduring and substantial piety.

W. A.

* If the reader have the opportunity let him look at the sayings and doing of a camp meeting or revival with a critical eye, and this consideration on his mind. If not, let him look back to the first essay upon this point, and he shall find abundance of facts amply supporting the principle.

† A pious and good man upon his death bed told me that a neighbor of his came in to inquire the foundation of his hope. After some conversation he brought his hand down upon the table and told him, "except he felt the 'spirit on his soul' as distinctly as he felt that table he was not converted." The other said that he had no such feeling. He died shortly after. The other man, his own near relation, went to the funeral, and there expressed his fear that he *was not saved*—he was certain that *he was not a converted man.* Such are the fruits of charity that this theory produces. Has it ever been otherwise with it?

‡ I have known a good many of these unbelievers, and having a good deal of charity for them, and besides no small curiosity to discover the root of their infidelity, I have I suppose enquired of fifty, and in every case I have found that the origin of their unbelief was to be traced to one of two things,—the harsh and uncharitable preaching of the 'doctrine of the decrees,' or this Revivalist doctrine of the "new birth." Presbyterian ploughing, Methodist harrowing—this has given in the Gospel field the immense crop of weeds we now see.

§ See Miller's "Clerical Manners," Passim.

The Churchman.

New-York: Saturday, September 7, 1844.

Removal.—The Churchman Office and Bookstore has been removed to No. 161 Fulton Street, third door west of Broadway, and opposite St. Paul's Chapel, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. **James A. Sparks.**

The Pastoral Letter of Bishop Luscombe is a document which cannot be too highly commended, as containing most wholesome doctrine, and well suited to the present times.

The charge of Archdeacon Wilberforce which will be continued in two or three successive numbers is also deserving of careful perusal. We have omitted the introductory part as referring chiefly to local matters.

The effect of these and many like articles, (the charge of the Bishop of Toronto particularly occurs to us,) which we have of late been enabled to lay before our readers, will be to unite the members of our Church in a more steadfast profession of those Catholic principles from which our enemies have vainly sought to divert us by their silly imputations of Romanism.

Sound and Seasonable.

We have been pleased to see the following in the Episcopal Recorder of last week, one sentence of which we could not forbear italicizing in pure sympathy for the perplexity which it indicates.

Our Next General Convention.—The question is often asked, what will be done by our next General Convention on the subject of Oxfordism? This is a question which time only can answer. Of one thing we are very certain, that the public sentiment of the Church calls for some decisive action. *And yet what that should precisely be, it would perhaps be difficult previously to determine.* * * We are disposed to think that very extravagant and incongruous expectations are entertained in some quarters on the subject. It seems to be forgotten by some, and unknown to others, that the General Convention is only a Legislative body, and has no *judicial* powers. It is not in that respect like the General Assembly of our Presbyterian brethren, which can be a Legislature one day and a great judicial tribunal of appellate jurisdiction the next. * * Our General Convention may make laws, but not adjudicate upon them.

This is indeed an admirable feature of our General Convention, and one great secret of the harmony which has uniformly attended its deliberations. We have a right to suppose that no attempt will be made to defeat this wise provision by an effort on the part of any of its members to accomplish by indirect means an end which is confessedly beside its legitimate powers. Should such an attempt be made—which we do not expect—it would, we have no doubt, meet with the reprobation of all honorable men, as well of all true and peaceful lovers of the Church.

We cannot say that we look forward with any extraordinary solicitude to the next meeting of the General Convention. That body, on its assembling, will find the Church united in a pure confession; and as we have no belief that the hour of corruption and dissolution is at hand, so we have no doubt that the General Convention will be enabled, by God's blessing, to leave the Church as it finds it.

The last three years have undoubtedly revealed extravagant affections and disorderly proceedings on the part of individual members; none, however, which are not condemned by the existing standards and canons of the Church, and therefore none for which her legislative council is responsible. We wish to see no development of the Church in a Popish direction, and we solemnly believe that any development in the opposite direction, any attempt to bind the consciences of our members by a Calvinistic or Socinian construction of her articles, would be the death—not of the Church (for, we doubt not, such an event would be overruled to her greater glory)—but of that accidental organization which enables us to meet and deliberate on the affairs of the Church in General Convention. But we have no belief, as we said, that any such attempt will be made; much less that, if made, it will be successful; and therefore it is that we look forward without any extraordinary solicitude to our approaching General Convention. We are well aware that there are now, as there have been at former times, restless men, a sort of ecclesiastical tinkers, who are bent on mending our condition; but we believe the prevailing sense to be in favor of the motto so often and so earnestly advocated (of late) by the Episcopal Recorder—"The Church as it is;" and against all "Novelties which disturb our peace."

Mission to the Catholic Churches in the East.

In a late number of the Presbyterian, credited to the New England Puritan, is a letter from the Rev. G. W. Wood, a missionary of the American Board at Constantinople:

"With reference to Mr. Southgate's position and relations to us, I plainly said to him, (Mr. Purdy,) that Mr. Southgate, in my opinion, had more sympathy with the Greek and Armenian Churches than he had with us; that while we accorded to Mr. Southgate purity of intention, and a belief that he was 'doing God service,' he had adopted principles which led him to pursue a line of policy that was, in effect, hostile to our influence, and to the spiritual renovation of these communities: that, as a matter of fact, our bitterest enemies were among his warmest friends, and their enmity to us was contemporaneous with their intimacy with him; that he was regarded by those of the enlightened Armenians who were acquainted with his proceedings, as identified in feeling and policy with the opponents of evangelical truth; that he had been known to object, on doctrinal grounds, to some of our books and tracts which had received the approbation of the Executive Committee of the American Tract Society, of which Dr. Milnor, of New York, is chairman; that with respect to the specific act of showing garbled extracts from the Missionary Herald, to the individuals and in the circumstances that he did, his explanations were wholly unsatisfactory, and were so expressly declared to him at the conference held with him on the subject, and that the manner in which, judging from the effect produced, he must have executed his promised attempt at reparation of the injury which he did us, was not less unsatisfactory; that we knew Mr. Southgate's colleague, Dr. Robertson, to have strenuously asserted to one of our native helpers, (Mar Hohannes,) that we have no ordination; and that we could not doubt Mr. Southgate for some time to have been in the practice of representing us as unordained and destitute of authority to preach or to administer the sacraments, inasmuch as this has only recently been urged against us, and by those only, (excepting the Romanists, who put all Protestants in the same category,) who are in the habit of intimate intercourse with Mr. Southgate, and who rage furiously against us, calling us deceivers, liars, hypocrites, &c., in claiming to have valid ordination—all which Mr. Southgate cannot be ignorant of; that the tendency and actual result of Mr. Southgate's instructions are to strengthen in error those who are in errror, and to turn those who have begun to break away, back from the Bible to a blind"

reliance on superstitious forms, or something to that effect; for we have lost the few remaining lines of the letter. We regard the letter as a satisfactory vindication of Mr. Southgate, whom Mr. Wood praises for his purity of intention, and whom all must praise for the honesty and straight-forwardness with which, by Mr. Wood's showing, he acts out the principles of his Church. Not on Mr. Southgate, but on the Church whose missionary he is, and whose offices and institutions are diametrically opposed to that self-willed, self-exalting system which Mr. Wood regards as "Evangelical truth," should Mr. Wood and the American Board visit their displeasure. The most apparent point of repulsion is the matter of ordination; but on this point Mr. Wood and his friends are inconsistent. The system which they call "evangelical truth" does not require ordination, and the missionaries of the American Board ought to disclaim it, name and thing. Indeed after what has been written on the subject by Drs. Duffield and Potts we are surprised that Presbyterian and Congregationalist teachers should any longer pretend to ordination. In the sense in which the Greek and Armenian Churches understand the word *ordination*, *viz.*, mission derived from the apostles through those who have succeeded to them in the government of the Church, there can be scarcely a doubt that the missionaries of the American Board do not hold to ordination, since it is notoriously the practice of their denominations to cover it with ridicule. Knowing then the sense in which the Oriental Christians take the word *ordination*, truth and candor require the missionaries of the American Board to say to them as they say to us, "The ordination, about which you interrogate us, is worthless; a mere figment and soul-destroying delusion: we pretend to no such thing: we have received an *immediate* call from heaven; our people at home have recognized this call, and declared us to be ministers of God: and this recognition and declaration is all the ordination which we claim." If the missionaries of the American Board would pursue this frank course and honestly avow and act out their principles, as Mr. Southgate does the principles of his Church, the relations of all the parties would be distinctly understood, and a prolific cause of dissension would be removed.

It is apparent however from the tenor of Mr. Wood's letter, and still more from the statements in the annexed article, that the missionaries of the American Board pursue a different and more equivocal course.

From the Western Episcopalian.

The Congregational Missions in the East

A curious state of things indeed is developed in Mr. Southgate's Vindication. Dr. Anderson the Secretary of the American Board of Foreign Missions and the Missionaries of that Board in the East, complain to Mr. S. against the *idea of the Episcopal Church making herself known distinctively among the Eastern Christians.* This is the statement of Mr. S. Did ever wise men act so foolishly? We are to take off our gowns, lay aside our Liturgy, say nothing of our Episcopacy, hide what we are, seem therefore what we are not, leave people to suppose we are any thing but what we are—all this too among Episcopalians, who cannot conceive that a Christian ministry should be any thing else than what we are, Episcopal and Liturgical, and with whom these are the very things to give our missions acceptance, and *all this because there are Congregational Missionaries among them, who are precisely the reverse!* This is asking a little too much. Such is not our complaint of them. We complain, not that they *manifest* the distinctive features of Congregationalism, but that they attempt to *conceal* what they are, and to seem what they are not. They would have our Missionaries conceal that they are Episcopalians; while they put on some of the very features of our Church, which in this country Congregationalists affect to treat as marks of Puseyism. It is a matter of intelligence, which, in these days, when our Church is so set upon, on all hands, by the Presbyterians and Congregationalists who are associated in the support of the Missions of the American Board, should be set out by itself and looked at till it is either proved to be untrue, or explained consistently with honesty and fairness in the Congregational Missionaries and their supporters—that Missionaries of the American Board have so far concealed their non-episcopal character that "in Constantinople, where their Mission has been established some thirteen years, the impression still prevails among the Armenians that they are clergymen of the Church of England." This we take from Mr. Southgate's letter, and "the impression, (he says,) has been strengthened by *their adopting our clerical dress, using the Prayer-book, making the sign of the cross in baptism, and other such practices unknown to Congregationalists at home.*"

These are what we are ridiculed for at home, among these very people. Some of these, in their view, are marks of Popery—our Puseyism. Are these distinct and confident allegations of Mr. Southgate true or false? Is it true that Congregational Missionaries find it convenient thus to wear the aspect of Episcopalians, while complaining that Episcopalians should look like any thing else than Congregationalists? Will the American Board allow this singular aspect of matters to pass *sub silentio*? or will they examine into it and let us all know what is the truth; and, if this statement be true, whether they vindicate it, or not? Congregationalists in this country surely have too pious a horror of gowns and prayer-books and the sign of the cross in baptism to refrain from enquiring whether they can change their skin and spots when transferred from America to Asia, from Episcopalians to descendants of the Pilgrim Fathers.

We shall wait to see what notice will be taken of this matter among them; whether like the *honest* Editor of the Evangelist, they will read a few pages of Mr. Southgate's Letter and then condemn it *in toto*, or read it all, and then answer it, or explain at least this particular part.

M.

Surpris'd with fright
Th' untamed colt curvets; and, rais'd upright,
Lights on his feet before; his hoofs behind
Spring up in air aloft, and lash the wind.

It must be owned that the pen of the Episcopal Protestant, impelled by the fright of Popery, curvets over a wide range and in very graceful style. Not long since it dashed upon the Bishop of this diocese as one who had "endorsed!" the "Oxford Tract writers," and more recently it has glanced by Bishop Henshaw to the imminent danger of the Bishop's life, as far as it could be endangered by a goose-quill. It is quite in keeping with this untutored love of nature's wildness (which Horne Tooke makes to be a contraction for *willedness*) to raise John Calvin above "any ten or twenty that can be named;" excepting, as we charitably hope, the prophets and apostles. We take the following extract from an editorial article of this paper for August 15th; and would only further remark that the editor of the Episcopal Protestant is the trustee of the General Theological Seminary from South Carolina, who moved for a committee of inquiry into the state of the Seminary and the soundness of its professors.

The Faithfulness and Courage of John Calvin.

It seems common among some in the present day, to speak lightly of the character and services of this distinguished reformer, and with a flippancy which betokens no theological depth, the errors of Geneva are not unfrequently set in contrast with those of Rome, as almost equally dangerous. That men, who make merchandise of truth; using it when it suits their purpose, and then casting it aside when it proves inconvenient; evangelical, when and where such sentiments are popular, and *Catholic*, where the new fangled *Catholicism* prevails—that such cameleon-like theologians as these should dislike the intrepidity and constancy which characterized John Calvin, is by no means surprising; and had such persons lived in his day, though they might have been constrained to bow before the power of his genius, and the force of his piety and learning, they would never have sympathized with one so upright, so single-minded. We regret to see that Bishop Henshaw, of whose theological character we have been accustomed to hold a high estimate, has in his recent address to the Diocese of Maine, made use of the above phraseology in reference to Geneva.

If we have not studied the life and writings of Calvin altogether amiss, Bishop Henshaw would, unless we are wholly mistaken, regard it as a signal blessing on the part of the Almighty, to confer upon the Diocese of Maine, just such a man for their Bishop. Assured we are, that one such man in the Episcopal Church in this country, with such clearness of views, such vigor of intellect, such depth of learning, such eminence of piety, such courage of soul, and such diligence in business, and perseverance of purpose, would help more to free us of our present difficulties, than any ten or twenty that can be named. Honor then to the memory of John Calvin! and let all who love the Reformation, speak tenderly of even his faults!

St. Luke's Church.

During the last month a very gratifying change has been made in the interior of St. Luke's Church, in this city. The chancel has been considerably enlarged, and the Communion Table, a plain wooden fabric covered with a rich cloth, restored to its ancient size and prominence. On the wall above the Communion Table, is a tablet containing in gilt letters the Creed, the Ten Commandments, and the Lord's Prayer, arranged in parallel columns. In a central spot above the tablet is a large gilt cross. The reading desk has been superseded by a simple lectern, from which only the lessons are to be read. The pulpit is placed without and on one side of the chancel. The alterations and embellishments have been made, under the personal supervision of the rector, in a style of exceedingly good taste; and the chancel as a whole presents, we think, the best model that we have seen. The congregation have great reason to be pleased with the change.

"*Question.* Why was the sacrament of the Lord's Supper ordained?

Answer. For the continued remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby." *Church Catechism.*

"It is no time now to slight the Catholic consent of the Church in her first ages, when *Socinianism* grows [has grown] so fast upon the rejection thereof; nor to abhor so much the notion of a *commemorative sacrifice* in the Eucharist, when we shall meet with those who will deny the Death of Christ upon the Cross to have been a Sacrifice for Sin."

Joseph Mede.

Surely there is reason that the Lord's Table should be so placed as continually to testify that "the Sacrifice of the Death of Christ," there remembered before the Divine Majesty, is the great Central Object of our Holy Faith.

Bishop Onderdonk returned to this city on Monday last from his second long visitation for the season. He was absent 39 days, travelled 1320 miles, preached 36 times, held 18 confirmations and 3 ordinations, and administered the Lord's Supper 10 times. He states that during this visitation, as on the previous ones in the course of the year, he has witnessed most gratifying evidences of the divine blessing upon the diocese, especially manifested in the very prevalent spirit of Christian unity and harmony, and in an increase of enlightened and devout attachment to the Chu . These sources of gratitude and joy, however, were attended with the afflictive dispensation of the removal by death, during the Bishop's absence, of three of the best and most respected presbyters of the diocese—the Rev. Palmer Dyer, the Rev. James Thompson, and the Rev. Salmon Wheaton, D. D.

The following from the English Churchman of August 15th, will gratify many of our readers:

"A correspondent informs us that Dr. Pusey preached for the first time since his unjust suspension by the Vice Chancellor of Oxford, in the parish Church of Ilfracombe, on behalf of the National Schools, on the evening of Sunday last. It is only consistent with the Christian temper of this excellent man that that tongue which had been abruptly silenced by the enemies of charity should, through bitter persecution, refrain itself, and finally break that silence with the accents of charity and love.

"It will be also a source of peculiar gratification to our readers to learn, that the Lord Bishop of Exeter gave Dr. Pusey personally his express permission to preach in that diocese: and his lordship also took the opportunity, during his recent confirmation tour, of mentioning to several of his clergy the permission which he had given."

Episcopal Visitation.—The Bishop's appointments for Visitation have been changed by the addition of *Yonkers*, and *Tuckahoe*, and an alteration of the time for that at St. Michael's Church, *New York.*

New Edition of the Prayer Book.—Messrs. George and Wayne, of Philadelphia, have just published a new and very beautiful edition of the Prayer Book, to which we ask the attention of our readers. The paper is of a very superior quality, the type new and of a larger size than we have ever seen in so small a volume; such of the offices as are only occasionally used being put in smaller type. The copy which we have received is very substantially and elegantly bound; and the work altogether is a very beautiful specimen of workmanship. It is for sale by Mr. Sparks, 161 Fulton street.

Among the books which Mr. Sparks has imported for sale is one that we could wish to be more extensively known. It is entitled "The Liturgy compared with the Bible; or an illustration and confirmation, by Scripture quotations and references, of such parts of the Book of Common Prayer, Administration of the Sacraments, and other rites and ceremonies of the united Church of England and Ireland, as are not direct extracts from the Holy Scriptures." It is a work consisting of more than 800 pages, the Prayer Book occupying a small part of the margin of each page, and the scriptural quotations the rest. Those who are the most satisfied with the conformity of our Prayer Book to the Bible, will yet be surprised at the amount of scriptural authorities which are here collated. Not a sentence in the Prayer Book is omitted, and every expression, every turn of expression, and every usage, are seen to have their parallel and support in the written word of God.

An Elementary Arithmetic, designed for Academies and Schools: also serving as an introduction to the Higher Arithmetic. By George R. Perkins A. M. New York: Saxton & Miles.

The present work, the production of a successful, practical, and able mathematician, is intended as an introduction to the author's Higher Arithmetic, and its many merits must attract the attention of teachers and guardians of learning. Price 31 cts.

Messrs. Harper and Brothers have published "A Grammar of the Greek Language, principally from the German of Kuhner, with selections from Matthiæ, Buttman, Thiersch, and Rost. For the use of schools and colleges. By Charles Anthon, LL.D., Jay-Professor of the Greek and Latin Languages in Columbia College, New York, and Rector of the Grammar School."

Dr. Anthon's work is above our praise, but the style in which it is brought out reflects much credit on the publishers.

Messrs. Appleton & Co. have published in a small volume the "Domestic Tales and Allegories: illustrating human life," by Hannah More. These are excellent reading for the young.

Illustrations of the Prayer Book, by a Layman, dedicated to the memory of the Rev. Edward S. Prescott is a handsome pocket volume, just published by George & Wayne, Philadelphia.

Reflections on Flowers. By Rev James Hervey, Rector of Weston, &c.—a reprint of this well known and beautiful treatise has just issued from the press of John S. Taylor, 145 Nassau street.

Awake, thou Sleeper! A series of awakening discourses. By the late Rev. John A. Clark, D. D., author of the "Pastor's Testimony," has been published by Robert Carter, 58 Canal street.

The Editor, but for his absence from the city on the day that last week's paper was made up, would have expressed his thanks to "L*" for his very gratifying and welcome notice of the Poems of Professor C. C. Moore. He was sorry, on reading the article after it was published, to observe a couple of typographical errors, such however as the reader could easily correct:—"*Euriosus*" for *Curiosus*, and "*minor points*" for *minor poems*.

We coincide in the annexed passage from the Banner of the Cross, and cheerfully transfer it to our columns:—

Classical and English School.—We understand that the Rev. J. A. Spencer, A. M., (author of the volume of admirable sermons lately published by Messrs. Appleton, entitled "The Christian instructed in the ways of the Gospel and the Church," has succeeded the Rev. C. D. Jackson in the Rectorship of the Institution, No. 255 Greene street, next the corner of Waverley Place, city of New York. It is with unfeigned pleasure we hear that the talents of this excellent and faithful servant of Christ and His Church will be thus usefully and nobly employed, and we gladly commend his School to the attention of such parents as wish their sons to be educated with special attention to their religious and moral principles, while their intellectual powers are being expanded and cultivated.

Clerical Changes.

The Rev. Samuel L. Southard, late rector elect of Christ Church, Belleville, N. J., has accepted a call to Calvary Church, in the city of New York, and has removed to the city. He requests his letters and papers directed accordingly.

The Rev. Henry Payne having resigned the charge of Calvary parish, Bloomfield, Indiana, and taken charge of St. James's church, Piqua, Ohio, requests all letters and papers to be sent to his present residence.

The manly decision of the Bishop of Exeter, in the highly interesting case recorded in another column, will secure for him the thanks of the sound members of the Church.

For the Churchman.

Testimony of Respect.

At a meeting of the Rector, Wardens and Vestrymen of St. John's Church, Johnstown, held on the twenty-ninth day of August, in the year of our Lord one thousand eight hundred and forty-four, the following preamble and resolutions were unanimously adopted:—

Whereas, it has pleased Almighty God in his wise Providence to take out of this world the soul of our former Rector, the Rev. Salmon Wheaton, D.D., it is hereby

Resolved, That, while our pity was moved by his lingering sufferings, and our sorrow was awakened by his recent death, we cherish the joyful hope, that his beatified spirit is now awaiting the full fruition of bliss, in the rest that remaineth for the people of God.

Resolved, That while we retain a pleasing recollection of those virtues that marked the character, and adorned the conduct of him, who was once our Pastor; his unwavering attachment to the Church of the living God; his ministerial faithfulness, his great prudence, and his patience under affliction,—we would humbly pray for grace, so to attend to the instructions which he imparted, and to follow his good example, that we ourselves through faith and patience, may at length inherit the promises.

Resolved, That we tender our sincere sympathy to his bereaved widow and family; earnestly beseeching Him, who doeth all things well, to overrule this painful dispensation of his providence to our mutual advancement in faith and holiness.

Resolved, That a copy of the above resolutions be transmitted to the widow of our late Rector, and be also sent for publication to "The Churchman."

Charles Jones, Rector.

George Yost, Sec'y.

Bishop Onderdonk has received from the Wardens of St. Paul's Church, Redhook, Duchess County, the canonical certificate of the election of the Rev. John H. Hobart to the Rectorship of the parish.

Diocesan Convention.

The Convention met at 9 o'clock, A. M., on Thursday, the 22d, agreeably to the adjournment as before noticed. Morning Prayer was read by the Rev. Mr. Chipman, of Oxford, Chenango county, assisted in the lessons by the Rev. E. B. Foote, of Lockport. After divine service, the Bishop took the chair, and the business proceeded in a remarkably quiet and harmonious manner, there being throughout very little discussion beyond mere explanations of variations of opinion touching the best modes of transacting the business of the Convention. At the hour of 12 o'clock, the Convention proceeded by a rule of order to the election of the Standing Committee, and Deputies to the General Convention. Chester Griswold, Esq., and the Rev. Mr. Ingersol were appointed tellers for the clerical ballot, and the Rev. Dr. Wayland, and S. G. Andrews, Esq., tellers for the Lay Ballot. The result evinced an unusual degree of unanimity, such as has never before occurred since our organization as a Diocese,—the election of the entire tickets of the last year on the first balloting, viz :—

Standing Committee.—Clergy: Rev. Dr. Judd, Rev. Dr. Hale, Rev. Dr. Shelton, and Rev. William Croswell. *Laity:* William C. Pierrepont, R. C. Nicholas, H. Webster, and James Rees.

Deputies to the General Convention.—Clergy:— Rev. P. A. Proal, D. D., Rev. J. V. Van Ingen, Rev. H. Gregory, and Rev. J. A. Bolles. *Laity:*— G. B. Webster, C. H. Carrol, Jonas Earll, Esq., and D. Hudson.

It is proper for us to insert here the canonical provision, that the deputies elected to the General Convention, who may not be able to attend, are required to give notice to the Bishop of the Diocese of their inability.

The following is the order of the Diocese according to Section II., Canon IX.

SECT. 2. It shall be the duty of the Deputies elect, to signify to the Bishop, on some day within three weeks of the meeting of the General Convention, at least one week before such meeting, their acceptance of the appointment, and their intention to perform its duties; in default of which, and in case of their inability or unwillingness to perform the duties of the appointment, all vacancies so occurring by declension, sickness or death, shall be filled by the designation of the Bishop from the list of the Clergymen and Laymen actually belonging to the Convention in which the Deputies were appointed, and such person or persons so designated by the Bishop, being furnished with his certificate thereof, shall have all the power and authority of Deputies duly elected by the Convention.

The Rev. Dr. Judd offered two resolutions on the subject of appointing a travelling missionary for the Diocese, and urged the measure in a series of remarks. After some observations from the chair, the resolutions were referred to the Education and Missionary Committee. Some minor matters were attended to, and, after a brief address, in his felicitous manner, from the Bishop, expressive of his own gratitude, in which he was evidently joined by all present, for the remarkable harmony which had prevailed, and after offering prayers from the Liturgy, and the Benediction, the Convention adjourned a little after two o'clock, P. M., and all seemed to regard the season as one long to be remembered for its quietness and its indication of a largely prevailing desire that brethren should dwell together in unity. And well may it be so, for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."—*Gospel Messenger.*

From the London Ecclesiastical Gazette.

Diocese of Exeter.

A complaint having been made to the Lord Bishop of this diocese, on the part of the family of the late Benjamin Hart Lyne, Esq., of Liskeard, that the Rev. James Frederick Todd, Vicar of that parish, in reading the Burial Service at the funeral of the deceased, at the parish church of Liskeard, had omitted part of one of the prayers of the service, a commission was issued by his Lordship, directed to the Very Worshipful George Martin, (the Chancellor of the diocese,) the Very Rev. the Dean of Exeter, the Ven. John Moore Stephens, (Archdeacon of Exeter,) the Ven. Dr. George Barnes, (Archdeacon of Barnstable,) and the Rev. Arthur Atherly; on which the five commissioners sat in the chapter-house of the cathedral on a preceding day; and agreeably to the provisions of the Act, after hearing Mr. Bowdler, of London, proctor, who attended on behalf of Mr. Todd, found, that, in their opinion, there was sufficient *prima facie* ground for instituting further proceedings. At the same time, under a provision of the Act, Mr. Todd gave his consent that, without further proceedings, the Right Rev. Prelate might pronounce sentence. In consequence, his Lordship proceeded to the chapter-house on Tuesday, 30th ult., and in the presence of the Ven. J. H. Pott, Chancellor of the cathedral,) the Ven. the Archdeacon of Exeter, and others of the clergy, and of Mr. Bowdler, delivered his sentence in these words:—

"This is a proceeding instituted against the Rev. James Frederick Todd, Vicar of Liskeard, by the brother of Mr. Benjamin Hart Lyne, late of that parish, deceased, for that in the burial of the deceased, Mr. Todd purposely omitted the following very important words of one of the prayers in the Office of Burial—'as our hope is this our brother doth.'

"A commission was issued to five clergymen of the diocese—among whom was the Vicar-General, the Dean, and two Archdeacons—to inquire, whether there was a sufficient *prima facie* case to demand further proceedings. The commissioners having made their return in due form, 'that there is sufficient *prima facie* ground for instituting further proceedings;' and Mr. Todd having submitted himself to the judgment of his Bishop, thereby acknowledging the offence charged, it remains for me to pronounce judgment accordingly.

"In looking to the nature of the offence thus acknowledged, it is impossible to shut our eyes to the too manifest intent with which the words above cited were omitted. It is plain and undeniable, that they were omitted, because the minister did not choose to give expression to the pious and charitable hope of the Church, that the deceased Christian brother resteth in our Lord Jesus Christ, who is the resurrection and the life, and in whom unless he resteth, so as to be 'found in Him' at the last day, he hath perished everlastingly.

"The pious and charitable hope of the Church, I say, Mr. Todd knowingly and with premeditation refused to express; thereby intimating that it was not to be entertained in respect to the deceased, whose corpse he was then burying. And if there could otherwise be a doubt whether such an intimation was designed, that doubt would be removed by the matter alleged, whether in justification or in excuse of the omission. Mr. Todd, it seems, had been informed, on what he considered unquestionable authority, that the deceased had died in a state of intoxication; in other words, in sin. That information, indeed, he admits that he subsequently found to have been erroneous; and because it was erroneous, because the deceased did not die in a state of intoxication, he has ingenuously and fully declared his sorrow for the pain which has been inflicted on the surviving relatives by his unhappy condemnation of the state of the soul of the deceased.

"This retractation, and the sorrow expressed by him, are creditable to his candor; but they are very far indeed from removing (in whatever degree they can be admitted as an extenuation) his offence. For ignorance of the fact, or rather, belief, through ignorance, of an unreal fact, though that ignorance was the sole cause of the offence, cannot be allowed to excuse, if the fact itself so believed through ignorance be such as would, if real, not justify the conduct into which belief of it may have misled the party. Now such is the case in the present instance. Even if the deceased had died in a state of intoxication, however his minister may have lamented it, however it may have impaired the hope of his being admitted to rest in Christ, yet it ought not, on just consideration of the terms of the Christian covenant, to have extinguished that hope, much less to have induced him to proclaim, or even to suggest, the extinction of it.

"God, when He vouchsafes to regenerate by baptism, vouchsafes also to give forgiveness of all sins to those who continue in the state in which they have been placed by baptism. Presumptuous and unrepented sin does, indeed, forfeit that state; but, thanks be to God, not sins of infirmity; and whether in the case of death under intoxication, the sin was presumptuous and unrepented, or a sin of infirmity, consistent with a lively, though it may be languid faith, it is not for man to pronounce.

"To hold the contrary, to assert for the priesthood a right to judge in every case of the final condition of the deceased, would be to claim a power of the keys above that to which Papal Rome ever dared to aspire, and which this Reformed Church, while it maintains the just authority of its priests for edification, not for destruction, hath always most strongly repudiated. Where would such a tyranny, if once endured, be content to stop? By the same right—if it were a right—by which this clergyman took upon him to decide that this deceased died in a state of intoxication, and excluded him, therefore, or seemed to have excluded him, from the hope of a Christian, he and every other clergyman might assume to judge of every other deceased, whether he died in any other sin, and was to be denounced, in the last solemn office over his mortal remains, as cut off from the body of Christ, and from the blessed inheritance of all who died in the Lord.

"I have deemed it necessary to make these remarks, not because I consider Mr. Todd as having intended to claim for himself so enormous and unchristian an authority in all cases, nor because I believe him in the present case to have exceeded a temporary and pardonable misapprehension of his right and duty as one intrusted with 'the care of the souls of his parishioners,' but because this is the first case which has been brought before me of such an offence; and because I deem it necessary, in the very first instance, to point out the grave and most mischievous consequences to which the offence has a manifest tendency to lead.

"Being, however, the first case, it may, I trust, without danger of misleading others, be dealt with leniently; and I rejoice that Mr. Todd by submitting to my judgment in this stage of the proceedings, has enabled me thus to deal with him. I consider myself as dealing leniently, much more leniently than I should feel myself at liberty to deal with any similar case in future, when I pronounce my judgment, that the Rev. James Frederick Todd be suspended for the space of fourteen days, to be computed from the time of publishing the suspension in the parish church of Liskeard, from all discharge of his clerical functions, and execution of the duties thereof; that is to say, from preaching the word of God, administering the sacraments, and celebrating all other duties and offices in the parish church and parish of Liskeard, and elsewhere in the diocese of Exeter. And I hereby direct the said suspension to be duly published on Sunday, the 4th day of August, previously to the commencement of Divine service. And, moreover, I hereby condemn the said Rev. James Frederick Todd in the costs of the said proceedings."

From the London Ecclesiastical Gazette.

"At the Council Chamber, Whitehall, the 6th day of August, 1844, by the Lords of Her Majesty's Most Honorable Privy Council—It is this day ordered by their Lordships, that his Grace the Archbishop of Canterbury do prepare a form of prayer and thanksgiving to Almighty God for Her Majesty's safe delivery of a Prince; and that such form of prayer and thanksgiving be used in all churches and chapels in England and Wales, and in the town of Berwick-upon-Tweed, upon Sunday, the 11th day of August inst., or the Sunday after the respective ministers of such churches and chapels shall receive the same. "WM. L. BATHURST."

"At the Council Chamber, Whitehall, the 6th day August, 1844, by the Lords of Her Majesty's Most Honorable Privy Council—It is this day ordered by their Lordships, that every minister and preacher, as well of the Established Church in that part of Great Britain called Scotland as those of the Episcopal communion, protected and allowed by an Act passed in the tenth year of her Majesty Queen Anne, chap. 7, intituled 'An Act to prevent the disturbing those of the Episcopal communion in that part of Great Britain called Scotland, in the exercise of their religious worship, and in the use of the Liturgy af the Church of England; and for repealing the Act passed in the Parliament of Scotland, intituled "An Act against irregular baptisms and marriages,"' do at the same time, during the exercise of Divine service in their respective churches, congregations, or assemblies, put up their prayers and thanksgiving to Almighty God for Her Majesty's safe delivery of a Prince.

"WM. L. BATHURST."

FORM OF PRAYER AND THANKSGIVING.

The following is the Form of Prayer and Thanksgiving to Almighty God for the safe Delivery of the Queen and the happy Birth of a Prince, to be used at Morning and Evening Service, after the General Thanksgiving, in all churches and chapels in England and Wales, and in the town of Berwick-upon-Tweed, upon Sunday the 11th day of August instant, or the Sunday after the respective ministers of such churches and chapels shall receive the same.

"O merciful Lord and heavenly Father, by whose gracious gift mankind is increased, we most humbly offer unto Thee our hearty thanks for Thy great goodness vouchsafed to Thy people, in delivering Thy servant, our Sovereign Lady the Queen, from the perils of childbirth, and giving her the blessing of a son. Continue, we beseech thee, Thy fatherly care over her; support and comfort her in the hours of weakness, and day by day renew her strength. Preserve the infant Prince from whatever is hurtful either to body or soul; and endue him, as he advances in years, with true wisdom and every Christian virtue. Regard with thine especial favor our Queen and her Royal Consort, that they may long live together in the enjoyment of all earthly happiness, and may finally be made partakers of everlasting glory. Implant in the hearts of Thy people a deep sense of Thy manifold mercies, and give us grace to show forth our thankfulness by dutiful affection to our Sovereign, by brotherly love one towards another, and by constant obedience to thy commandments; so that, passing through this life in Thy faith and fear, we may in the life to come be received into Thy heavenly kingdom, through the merits and mediation of Thy Blessed Son, Jesus Christ our Lord. Amen."

From the London Church Intelligencer.

Circular of the Bishop of Ely.

The following letter has been addressed by the Lord Bishop of the Diocese to the Clergy of the Archdeaconry of Sudbury:—

"*Ely House, Dover street, London,*
"July 17th, 1844.

"*My Reverend Brethren.*—The accounts received of the incendiary fires in Suffolk are so alarming, that I feel it to be my duty to call the attention of the Clergy of my diocese in that county to this distressing state of things, and to advise them to take such steps in their respective parishes as they shall deem necessary for explaining to their flocks the great wickedness of those who are either directly or indirectly concerned in such unlawful proceedings. It appears to me that there can be no more effectual means of checking this malignant spirit than that of explaining in your sermons, as well as in conversation, what will be the inevitable consequence hereafter of being concerned in such a flagrant violation of all laws, both human and divine; that they who commit such things are worthy of death; and that, though they may escape the penalties of human laws, they will not be able to escape the just judgment of God.

"If these considerations were frequently and forcibly insisted upon, though they may have no effect upon those whom God has given over to a reprobate mind, they will make an impression upon many thoughtless and heedless persons, who offend through want of reflection more than through innate depravity of mind. They will, with God's blessing, restrain many young and unthinking persons from indulging in idle curiosity on such melancholy occasions, and thus mixing with, and by their presence countenancing, to a certain degree, the perpetrators of these horrible crimes.

"If no person, without incurring guilt to a certain extent, can be even a mere spectator of these incendiary fires, and if all who can with perfect innocence attend them are those who go thither for the purpose of lending their assistance in quenching them and stopping their further progress, I would recommend that every possible method should be taken to discourage females and children from going to see such melancholy sights—for this plain reason, because the greater the numbers the greater will be excitement, and the greater the excitement these fires produce the more they will multiply; and, moreover, the more persons are habituated to such miserable scenes, the more the heart will be hardened and prepared for the commission of greater crimes.

"In one of the late fires in Suffolk, it is reported that there were great crowds of women and children who jeered the men who were laudably engaged in working the engines, and as the different parts of the roof gave way, and the flames burst forth with greater violence, they showed their gratification by loudly cheering. I am sure that this representation will be read with great sorrow by every conscientious parish priest, and will prove to him the necessity of increased exertions to check this flagrant wickedness.

"I remain, with great regard, Rev. Sirs, your faithful and affectionate brother, J. ELY."

We understand, (says the "Kent News,") that the visitors and faculty of Washington College have conferred the title of Doctor of Divinity upon the Rev. Clement F. Jones, of the Protestant Episcopal Church, Chester Town, Md.

To Correspondents.

"Z." and "Libonatos," in our next.

Died.

On the 2d instant, at Fort Hamilton, L. I., THOMAS FREEMAN, only child of the Rev. George W. Natt, of Belle Fonte, Centre county, Penn.

At St. Louis, on the 18th of August, after a long and painful illness, which she bore with Christian fortitude and resignation, Mrs. NANCY B. WILLIAMS, wife of Robert P. Williams, in the 55th year of her age.

Calendar.

September.

8. Fourteenth Sunday after Trinity.
15. Fifteenth Sunday after Trinity.
18. Ember Day.
20. } Ember Days.
21. St. Matthew the Apostle. } Ember Days.
22. Sixteenth Sunday after Trinity.
29. Seventeenth Sunday after Trinity. St. Michael and All Angels.

October.

6. Eighteenth Sunday after Trinity.
13. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
20. Twentieth Sunday after Trinity.
27. Twenty-first Sunday after Trinity.
28. St. Simon and St. Judge the Apostles.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Duchess County. Tuesday, August 27th; confirmed 3 in St. Paul's Church, Pleasant Valley.

Wednesday, August 28th, in St. Peter's Church, Lithgow, admitted to Priests' Orders the Rev. Samuel J. Evans, Deacon, the Missionary of the station.—Morning Prayer was read by the Rev. William B. Thomas, Missionary at Pleasant Valley, assisted by the Rev. Homer Wheaton, Assistant Minister of Christ Church, Poughkeepsie, who read the Lessons; the Sermon preached by the Bishop; and the Candidate presented by the Rev. George B. Andrews, Rector of Zion Church, Wappinger's Creek. The same Presbyters, and the Rev. Albert P. Smith, Missionary at Patterson, Putnam County, united with the Bishop in the laying on of hands.

In the afternoon confirmed 2.

Putnam County. Friday, August 30th, confirmed 3 in Christ Church, Patterson.

Westchester County. Thirteenth Sunday after Trinity, September 1st, confirmed 4 in St. Paul's Church, Eastchester.

Bishop Onderdonk's Appointments for Visitation.

Thursday, September 19, by request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Sixteenth Sunday after Trinity, September 22, A.M., Yonkers, *Westchester County;* 4 P. M., Tuckahoe.

Seventeenth Sunday after Trinity, and Feast of St. Michael and All Angels, September 29, St. Michael's Church, *New York.*

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

Diocesan Convention.

Notice is hereby given that the ANNUAL CONVENTION of the Protestant Episcopal Church in THE DIOCESE OF NEW YORK, will assemble in ST. JOHN'S CHAPEL, in the city of New York, on WEDNESDAY, THE TWENTY-FIFTH DAY OF SEPTEMBER, at TEN O'CLOCK in the morning. By order of the Bishop.

BENJAMIN I. HAIGHT, Sec'y.

New York, August 22, 1844.

In publishing the forgoing notice, it is made the duty of the Secretary by Canon I. § 5, to accompany it with a copy of section 4 of the same Canon, which is as follows:—

"The appointment of a Lay Deputy to the Convention of this Diocese shall be certified in writing by the Rector of the Parish of which he is a representative, or by one of the Wardens, or by the Clerk of the Vestry of such church; and no other certificate of the appointment of any Lay Deputy or Deputies to the Convention of this Diocese shall be allowed or received. And no Lay Delegate shall be entitled to a seat in the Convention unless he be entitled to vote for Wardens and Vestrymen of the church which he is appointed to represent."

☞ NOTICE is hereby given that the Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen will be held on TUESDAY, September 24th, in the Sunday School Room of St. John's Chapel, at 5 o'clock, P. M.

S. SEABURY, Sec'y.

N. B. By the revised laws of the Corporation the day of the Annual Meeting has been changed from the day after to the day next before the day of the meeting of the Annual Convention, agreeably to the above notice. August 31.

PROTESTANT EPISCOPAL TRACT SOCIETY. An adjourned meeting of the Board of Trustees will be held on Tuesday next, the 10th inst., at 5 o'clock, P. M., at the Church Depository.

DAVID HUBBELL HOYT, Rec. Sec'y.

New York, Sept. 7, 1844.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. August, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
August, 1844. 296 East Broadway.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

Aug. 1844. C. H. WILLIAMSON, 72 Murray st.

Bishop Onderdonk wishes to call the attention of the Clergy of the diocese to the following

Form of Parochial and Missionary Reports,

RECOMMENDED BY HIM.

Baptized......Adults ——
Children ——
Total ——

Confirmed.....[*In this number should be included all belonging to the parish, whether confirmed therein or elsewhere, and not those of other parishes, who may have resorted thither for Confirmation.*]

Marriages.....
Funerals......
Communicants. Added, as new Communicants ——
Removed into the parish ——
Removed from the parish ——
Died ——
Present number ——

Catechumens...[*Under this head, let there be included, distinguished as occasion requires, all the children and others of the parish who are under a course of instruction in the Church Catechism; members of other classes for religious instruction; and Sunday scholars.*]

Contributions... The Theological Education Fund of the Diocese ——
For Diocesan Missions ——
The Episcopal Fund ——
The Diocesan Fund ——
The Fund for Aged and Infirm Clergymen ——
In the City of New York, The New York Protestant Episcopal City Mission Society ——
[*Contributions to the above mentioned objects are required by the Canons to be made annually by every congregation. The following are also hereby earnestly recommended:*]
The New York Bible and Common Prayer Book Society ——
The Protestant Episcopal Tract Society, New York ——
The Genl. Theological Seminary ——
The General Protestant Episcopal Sunday School Union ——
The Board of Missions of the Protestant Episcopal Church in the United States ——
[*Distinguishing, as occasion requires, between Domestic and Foreign Missions.*]
Other objects connected with the Church ——
[*Distinguishing as occasion requires.*]

Remarks.......[*Under this head let there be included, according to the Canon, all matters, other than those above specified, which may throw light on the state of the parish; especially,* The number of times divine service has been celebrated on Sundays, on holy days, and on other days; —The number of times the Holy Communion is administered;—The frequency with which children are instructed or examined in the Church Catechism by the minister, "openly in the Church;" and, The number of Catechists who aid the pastor in Sunday School or other catechetical instruction.

Attention is also asked to the following provisions:—

Extract from Canon VIII. of the General Convention of 1841.

"Every other clergyman, not regularly settled in any parish or church, shall also report the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same."

Article IX. of the Rules and Regulations of the Missionary Committee of the Diocese of New York.

"No re-appointment of a missionary shall be made, except for special reasons it seem otherwise good to this Committee, unless he shall, for the past year, have caused to be made in his congregation, or each of his congregations, all the contributions required by the Canons, and unless he shall have made his annual report to the Bishop in the form set forth by him."

New York, September 7, 1844.—3t

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 28th ult., has received the following contributions:

From the united parishes of St Stephen's and Upper St John's, S C, per Rev Mr Dehon, $33 56; St John's, Berkeley, S C, per do, $11 50; Coventry parish, Somersett and Worcester counties, Md, $6; Church at M A, $15; through E Wilcox, Esq, R A in Phil, from Westchester, Pa, 50 cts; All Saints', Paradise, $7; St John's, Carlisle, $25—total, $32 50; Christ ch, Rye, N Y, per Rev P S Chauncey, $32 52; donation of Mrs Lucy Leffingwell, of Norwich, Ct, per Rev S B Paddock, half, $21 25, being the third of all her property, and she a widow; from a lady, by a member of the Domestic Committee, $100; through Charles Seymour, Esq, treasurer of Western New York, from Paris Hill, $1 64; Trinity ch, Lowville, $2 43; do, Geneva, 13 cents; St Andrew's, New Berlin, $5; Christ ch, South Danby, $1 50; Grace ch, Lyons, $5—total, $15 70. Total, $235 51.

THOMAS N. STANFORD, Treasurer,
September 4, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 28th ult. has received the following sums:

From J S Sarver, Gambier, O, for Mesopotamia, $5; for China, $5; an afflicted friend of foreign missions, $2; through E Wilcox, R A, Phil, from Westchester, Pa, half, 50 cts; Emmanuel ch, Holmesburg, Philadelphia co, $43; male and female S schools of St Philip's ch, Phil, for education of two children in Affica, to be named Edmund and Isabella Narille, $40; S school children of Emmanuel ch, Kensington, being balance of 5th annual payment for support of two children in Africa, $30; female Bible Class of Emmanuel ch, Kensington, for support of Mary Maxwell at Mr Payne's school, Africa, $20; All Saints' ch, Paradise, Pa, per Rev R Cunningham, $6; per Rev Dr May, rector, teachers, and S S scholars of St Stephen's ch, Wilkesbarre, Pa, for support of beneficiary at Athens, on account of 3d annual payment, $25; St Paul's ch, Paris Hill, N Y, for Texas, $1 46; S school of St Mark's ch, Le Roy, for Africa, $2 76; St Paul's ch, Syracuse, for Africa, $5; St Andrew's ch, New Berlin, $5; Grace ch, Lyons, $5. Total, $195 72.

J. SMYTH ROGERS, Treasurer,
New York, Sept. 4, 1844. 57 Wall-st.

N. B. $220 acknowledged under date of 21st of August, were received from the following sources—from St Stephen's ch, Pittsfield, Mass, part of quarterly collection, $75; Grace ch, Boston, for 3 months support of 14 beneficiaries in Africa, $70; Trinity ch, Boston, part of quarterly collection, $75.

JUBILEE COLLEGE.—The subscriber in behalf of Bishop Chase gratefully acknowledges the receipt of the following donations:

From Mr Sheaf, New Hamburg, $100; Mrs Sheaf, do, $100; Mr J F Harris, N Y, $50; ladies of Christ ch, Watertown, Ct, for Bibles and Prayer-books, by Rev N F Richardson, rector, $10. Total amount, $260.

JAMES F. DE PEYSTER, Treasurer,
New York, Sept. 4, 1844. 51 South-st.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE DIOCESE OF NEW YORK.—The subscriber respectfully acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From St Clement's ch, N Y, Rev Mr Mead, $2 50; Zion ch, Sandy Hill, and the Church of the Messiah, Glen's Falls, Rev J A Spooner, $5; Trinity ch, Athens, Green co, Rev T Mallaby, $2 50; St Ann's church, Morrisania, Westchester co, Rev C Aldis, $24 16; Christ ch, Brooklyn, Young Men's Association, Rev Dr Stone, $1. Total amount, $35 16.

JAMES F. DE PEYSTER, Treasurer,
New York, Sept. 4, 1844. 51 South-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From ladies of St John's chapel, $13 50; Episcopal Society of New Jersey, by the Rev T Chapman, treasurer, $18 73; Zion ch, Little Neck, Rev H M Beare, $7 27; eight congregations in Western New York, $15 95, and donations from the Diocesan Fund, $200—$215 95—remitted by Charles Seymour, Esq, treasurer; Mrs James Punnett, annual, $3; St Matthew's ch, Wilton, Ct, Rev D H Short, rector, $4 05. Total amount, $262 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, September 4, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Episcopal Society of New Jersey, by the Rev T Chapman, treasurer, $20; from the Diocese of Western New York, by the hands of Charles Seymour, Esq, treasurer, $80 and $3 56—$83 56; Mrs James Punnett, annual, $1; St Paul's ch, Richmond, Indiana, Rev George Fiske, $2. Total amount, $106 56.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, September 4, 1844.

☞ Collections between this and the 1st of October will be most thankfully received.

NASHOTAH MISSION.—The undersigned do most gratefully acknowledge the receipt of $50, being the second yearly payment of Mrs E Schriver of Troy, N Y, towards the education of a Divinity student.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Duck Creek Parsonage, W T, 17 Aug., 1844.

JUST PUBLISHED.

BERNARD LESLIE, or a Tale of the last Ten Years. Second American edition.
J. A. SPARKS,
The Churchman Bookstore, 161 Fulton street,
Sept. 7. Opposite St. Paul's.

IN PRESS and will be ready in a few days,

THE RELATIONS OF THE CLERGY AND LAITY. A Discourse preached in St. Paul's Chapel, and St. Clement's Church, New York, by SAMUEL SEABURY, D. D., Rector of the Church of the Annunciation. Price 12½ cents.
HENRY M. ONDERDONK,
Sept. 7. Publisher and Bookseller, 25 John st.

MRS. MULLIGAN and Miss ROBERTS's Boarding and Day School for Young Ladies, (No. 45 Walker street,) will be opened on Tuesday, September 10th. Sept. 10—3t

MISSES RAINSFORD'S School, No. 47 Irving Place, New York. The duties of this establishment will recommence on Monday, September 2d.
September 7—4t$

MRS. OKILL, (No. 8 Clinton Place, Eighth street,) will be prepared for the return of her pupils on Monday, the 16th of September. Sept. 7.

PROFESSOR TAPPAN'S SEMINARY FOR YOUNG LADIES, No. 13 Carroll Place, will re-open on Monday, September 9th.
PROGRAMMES of the course of studies, &c., may be obtained at Wiley & Putnam, 161 Broadway, and R. Lockwood & Sons, 411 Broadway.
September 7—1m

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION

WILL republish in a few days, WITH BEAUTIFUL ILLUSTRATIONS, from designs by Chapman, the following books recently received from England.
THE SHADOW OF THE CROSS—*An Allegory.* By the Rev. W. Adams, M. A.
THE DISTANT HILLS—*An Allegory.* By the same author.
LATE PUBLICATIONS OF THE UNION.
Beavens's Help to Catechising—120 pages 18mo. stiff pasteboard covers.
The *same,* on fine paper, with an *Introduction* by the author, 144 pages, 18mo., fine muslin.
The Rector's Visits, or Stories on the Lord's Prayer.
The Children of Hazlewood School.
James Ford, or The Heedless Boy.
The Early Called—A Gift for Bereaved Parents. By the Rev. W. H. Lewis.
The Juvenile Repository. Vols. 1, 2 and 3. Being the republication of a portion of Burns's (London) Juvenile Series.
The Adorning of Good Works.
Sacred History—Old Testament.
Orders may be addressed to
DANIEL DANA, JR., Agent,
Sept. 7—2tis 20 John street, New York.

CATECHISMS ON THE HOMILIES OF THE CHURCH.—Recently published, price single copies 6¼ cents, 50 copies $2 50, 100 copies $4, Catechisms on the Homilies of the Church.
I. On the Misery of Mankind.
II. Of the Nativity of Christ.
III. Of the Passion of Christ.
IV. Of the Resurrection of Christ.
By Henry Anthon, D. D., Rector of St. Mark's Church, New York.
Also, Recently Published.
A Help to Catechising, for the use of Clergymen, Schools and Families, by James Beaven, D.D., revised by Henry Anthon, D.D. Price—single copies 6¼ cts., 50 copies $2 50, 100 copies $4. Upwards of 10,000 of this excellent Manual have been disposed of.
D. APPLETON & CO.
Sept. 7. Publishers, 200 Broadway.

ONLY $6 50 Cts.

WAINWRIGHT'S ILLUSTRATED EDITION OF THE BOOK OF COMMON PRAYER.
☞ The subscriber is enabled to offer the above splendid edition of the Common Prayer at the low rate of $6 50, being TWO DOLLARS less than the publisher's price. It contains upwards of SEVEN HUNDRED engraved Illustrations, is bound in Turkey morocco, embossed with an exterior and interior view of Trinity Church, and has the Psalms in metre, and Hymns complete. Episcopalians from other cities and from the country are invited to call and examine.
HENRY M. ONDERDONK,
Publisher and Bookseller, 25 John street.
Sept. 7 4t

OXFORD BIBLE WAREHOUSE.—Received per late arrivals, a fresh supply of the elegant Oxford editions of the Bible, so generally preferred of all others for beauty of typographical execution, and superior correctness of text. Among the sizes constantly kept for sale, are the
Royal Folio Bible, the largest size printed, moroc. extra.
Demy Folio, morocco extra. English quarto, do do.
English quarto with Apocrypha do do.
Demy English 4to do do.
Pica, royal octavo, do. morocco, extra gilt.
Small Pica, octavo, do.
Brevier Bible, demy, 8vo, do. minion, do. Crown 8vo.
Ruby Bible, Crown 8vo, with references, extra gilt.
Pearl do. foolscap, 8vo.
Minion do royal 12mo, calf and morocco.
Diamond do. demy 24mo, morocco, gilt.
Do. do velvet and gold.
Do. do demy 48mo, 2v, in moroc. cases, elegant.
☞ The above are bound by the best London workmen, and in the most finished and elegant style, including every variety of patterns, forming most appropriate and beautiful works for presents, &c.
D. APPLETON & CO.,
Sept. 7. Importers, 200 Broadway.

VALUABLE NEW WORKS, published by WILEY & PUTNAM.
Bibliotheca Sacra, and Theological Review, new series, No. 3, annual subscription $4. ☞ Published quarterly, edited by Professors Edwards & Park.
he Holy Bible, with Patrick, Lowth, Whitby, Arnald, and Lowman's Commentaries, No. 23, 25 cts
☞ A number will be published every week until completed.
Life and Eloquence of the Rev. Sylvester Larned. By R. R. Gurley. One thick volume, with portrait, $1 25. ☞ A most eloquent and admired minister of the temple.
Knapp's Lectures on Christian Theology. Translated by L. Woods, Jun., D.D., 1 vol., large, 8vo., $4 25.
☞ Unquestionably the ablest work on the subject.
Towne's Prize Essay on Chemistry, as exhibiting the wisdom and beneficence of God, 1 vol., 50 cts.
☞ A valuable little work, highly recommended by all.
Short and Simple Prayers, with Hymns for the use of Children; 1 neat vol. with engravings, 38 cents
☞ "Peculiarly simple and touching."
Happy Hours, or the Home Story Book. By Mary Cherwell. Second edition, with engravings, 50 cts.
☞ "A most delightful book for children."—*Tribune.* Sept. 7

ORGANS.

THE subscriber offers for sale the following Organs, viz:
One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.
One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.
Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.
Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.
Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.
Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.
Also two elegant parlor organs, in Mahogany polished cases.
Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.
HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

Lists of Tracts published by the P. E. Tract Society
Since the Publication of their Catalogue.

	Nos.	Pages.
CHURCH OFFERINGS,	167	18
Reasons for being a Churchman,	168	4
Ths Day of Judgment,	169	22
The Unbaptized Sceptic,	170	14
The Nature and Benefits of Holy Baptism,	171	32
The meaning of the word Baptism,	172	10
What is the true construction of the terms Priest, Altar, and Sacrifice,	173	34
The Apostolic Ministry,	174	28
A Plain Catechism on the Church,	175	22
Devotions for the morning and evening of every day in the week,	176	38
Outlines of the British Church,	177	42
How shall I understand the Bible,	178	26
The Daily Worship of God in his sanctuary,	179	14
Reasons for Daily Service,	180	2
Why are you not a Churchman,	181	20

Sept. 7 THOS. C. BUTLER, 20 John st.

THE FOLLOWING BOOKS
Published by George & Wayne, Philadelphia,
MAY BE HAD OF
J. A. SPARKS, Churchman's Bookstore, 161 Fulton street, opposite St. Paul's, New York.
The Difficulties of Romanism, by George Stanley Faber, B. D., Rector of Long-Newton, Author of "The Difficulties of Infidelity," "Doctrine of Election," &c., with an Introductory Essay, by Rev. John Coleman, Rector of Trinity Church, Southwark, Philadelphia. 1 vol. 12mo.
The Churchman's Manual, an Exposition of the Doctrines, Msnistry, and Worship of the Protestant Episcopal Church in the United States, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Second edition, 1 vol. 12mo.
Recognition of Friends in Another World, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Third edition. 24mo.
Pay Thy Vows, a Pastoral Address subsequent to Confirmation, by the late G. T. Bedell, D.D., Rector of St. Andrew's Church, Philadelphia. 1 vol. 32mo.
Wilmer's Episcopal Manual, a Summary Explanation of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America, with an Appendix. One vol. 12mo.
Wilson on Confirmation, by Rev. Benjamin Dorr, D.D. One vol. 32mo.
The Origin and Compilation of the Prayer Book, by the Rev. William H. Odenheimer. One vol. 32mo.
The Devout Churchman's Companion, by Rev. William Odenheimer. One vol. 32mo.
History of a Pocket Prayer Pook, by Rev. Benjamin Dean, D. D. One vol. 18mo.
The Holy Communion, by Rev. Benjamin Dorr, D. D. One vol. 18mo.
The True Catholic No Romanist, by Rev. Wm. H. Odenheimer. One vol. 32mo.
Questions on the Lessons, Collect, Epistle, and Gospel, in the Sunday Morning Service of the Church, designed for Sunday Schools and Bible Classes. In three parts, each.
The Churchman's Heavenly Hours, or Daily Approaches to God, in a series of Prayers, Meditations and Hymns. One vol. 32mo. with fine plates.
☞ 32mo. Bibles and Prayer Books, variously bound, together and separate. August 17.

NEW THEOLOGICAL WORKS.

THE ECCLESIOLOGIST. Published by the Cambridge Camden Society. No. 1 to 34..	$4 50
The Church of England Quarterly Review, Vol. 1 to 14, half bound morocco........	16 00
Woodhouse's Parochial Sermons, 1 vol.	3 50
Mill's Five Sermons on the Temptation,	1 87
Chrysostom on the Priesthood, 8vo,....	2 00
Welsh's Church History, vol 1........	3 75
Godly Letters of the Martyrs..........	2 00
Wealth, the name and number of the Beast,	1 50
Dissent, its character, causes, &c.....	1 25
Trench's Sermon on the Mount.......	1 25
The Church of St. Patrick...........	1 38
Past History and Future Destiny of Israel,	1 25
The Man of Sin, by E. M. Hearn......	1 00
Stroberlt's Persecutions of Popery, 2 vols,	7 00
Morning Exercises at Cripplegate, vol. 3,	3 50
Garbett's Parochial Sermons, vol. 2....	3 75
Sewell's Christian Politics...........	2 00
Williams—The Nativity Harmonized,	2 50
The Holy Land. an account of Palestine,	1 87
Dr. Jackson's Works, new edition, 12 vols,	30 00
North's Sermons on the Liturgy........	3 00
Simon.—The ten tribes of Israel.......	2 50
Witnesses for the Truth in Church of Scotland,	1 00
Waddington's Church History, 6 vols....	13 00
Easy Lectures addressed to Cottagers....	0 50
Dansey—Horæ Decanicæ Rurales, 2 vols,	8 00
Becon, on the Catechism, 1 vol........	4 50
Wickliffe's Apology for Lollard Doctrines,	3 00

Imported and for sale by
Aug. 24. WILEY & PUTNAM, 161 Broadway.

LAST ENGLISH IMPORTATIONS.

SERMONS, by Archdeacon Samuel Wilberforce, 12mo....	$2 25
Christian Politics, by Prot. Sewall, 12mo.....	1 75
Courager on the Validity of English Ordinations. New edition, Oxford, 8vo....	3 00
Bishop Horsley's Biblical Criticism. New edition, 2 vols. 8vo.....	8 50
Williams's Gospel Narrative of our Lord's Nativity Harmonized; with reflections, 12mo.	2 50
Marshall's Ancient Liturgy of the Church of England according to the uses of Sarum, Bangor, York and Hereford—and the Modern Roman Liturgy arranged in parallel columns, 8vo	3 00
The Book of Revelation in Greek, edited from Ancient Authorities; with a new English version and various readings, by Samuel Predeaux Tregelles, 8vo........	1 50
Lawson's History of the Scottish Episcopal Church from the Reformation to the present time, 2 vols. 8vo	10 00
Bishop Stillingfleet's Vindication of Archbishop Laud's Relation of a Conference, &c. New edition, 2 vols. 8vo........	6 50

☞ Supplies of New Theological Works received by every steamer. Single copies of books imported to order. D. APPLETON & CO.
Sept. 7. Importers, 200 Broadway.

Just Published—Memoir of the Life of the

RT. REV. ALEXANDER VIETS GRISWOLD, D. D., Bishop of the Protestant Episcopal Church in the Eastern Diocese, by JOHN S. STONE, D. D., Rector of Christ Church, Brooklyn, N. Y. With an Appendix, to which are added a Sermon, Charge and Pastoral Letter of the Late Bishop. One large volume, $3.
☞ Also, a few copies of the Life of the late Bishop Moore, of Virginia; and the late Bishop White, of Pennsylvania. For sale by
STANFORD & SWORDS,
August 17. 139 Broadway.

LONDON BOOKS.—Just received per Ship Gladiator, "The Liturgy Compared with the Bible," by the Rev. Henry Ives Bailey, published by the "Society for the Promotion of Christian Knowledge."
Also, a great variety of BOOKS FOR CHILDREN, published by J. Burns. Catalogues of these very interesting juvenile publications will be sent to any part of the country if desired. J. A. SPARKS,
Churchman Bookstore, 161 Fulton,
Aug. 24. opposite St. Paul's.

PLACE OF EDUCATION.—Instruction will be resumed at the WASHINGTON INSTITUTE on Monday, September 2d, making the pursuits of *Education* their sole employment; and adopting those principles and modes of culture, both in the family association and the duties of the school, which for so long a period have been vindicated by good results; the undersigned feel authorized to pledge the future from the success of the past. T. DWIGHT PORTER, M. D.
THEODORE W. PORTER, A. M.
Thirteenth st., near Union Place,
August 24th. 3t$

THE CHURCHMAN.—A few sets of the Churchman from its commencement, bound and in good order, may be had at this office. J. A. SPARKS,
Churchman's Bookstore, 161 Fulton street,
Aug. 31. opposite St. Paul's.

MISS SAGAR and Miss BALLOW will re-open their Boarding and Day School for Young Ladies, No. 10 Albion Place, (Fourth street,) on Monday, the 9th of September. August 31.

MISS FORBES, No. 6 Abingdon Square, will re-open her School on Monday, September 9th.
August 31—4t$

SCHOOL.—NEW HAVEN, CONN.

THE Winter Term of the Misses EDWARDS's Boarding and Day School for Young Ladies will commence on Wednesday, the 25th of September.
New Haven, August 26.—6t

WANTED—By a young man, a graduate, a situation as teacher in a family or Academy. One in or near New York would be preferred. Address, post-paid, the publisher of this paper. Aug. 17.

A TEACHER.

WANTED a situation as Teacher, for a year or more, by a graduate and Candidate for Orders of experience in instructing. Abundant references given. Direct, post paid, to A. O. B., Churchman office. August 3.

From the London Church Intelligencer.

Archdeacon Wilberforce's Charge.

Continued.

It is as contributing, then, to such an enlightened judgment that an attention to the external circumstances of devotion is worthy of regard. That the House of God should accord with the solemn and inspiring feelings of devotion—that when men enter it, they should remember the Psalmist's words, "O come let us worship and fall down, and kneel before the Lord our Maker,"—that every knee should be bent in reverence, every voice lifted up in adoration; these are no trivial niceties, whether we regard the effect upon our brethren, or what is due to the ceremonial of His Courts who is King of kings, and Lord of lords.

And here must be noticed a difficulty which you will no doubt experience, and which it will require patience as well as reason to overcome. When men have been accustomed, as in many of our villages, to take part in the service, they are open to the delusion that written prayers are in some measure inconsistent with fervency of spirit, and that the affections will not flow forth within the artificial barriers of a preconceived devotion. That it has been so with themselves is obvious, otherwise they would not have been deaf to the Church's call, when she invited them to lift up their voices in the sanctuary. But that this error is their own fault—that it is by no means essential—that it flows from their negligent use of an appointed means—is a thing which it is less easy to make men feel than to demonstrate.

To prove it, indeed, seems easy enough. Have we not our Lord's own example for a form of prayer? Was not written prayer the usage of that Jewish Church in the worship whereof he participated? Is not a part of the language of our Prayer Book actually employed in the perfect worship of the hosts of heaven? Has not the whole Book of Psalms been put into the mouth of the Christian Church by God's Spirit? But more than this: not only is the use of a form of prayer defensible; it is in truth the only means by which the full purposes of Christian worship are attainable. Suppose one party to pray in the presence of others, they may be edified as St. Paul expresses it, by his words, and his fervor may kindle theirs, but it is no common prayer; they do but listen to his expressions. Cases may occur, indeed, in which the speaker's line of thought may be so familiarly known, that his hearers may anticipate his conclusion; but in such instances a form is in reality employed, though a more judicious and considerate form might often be adopted. In many cases, indeed, there is a virtual recurrence to the very practice which has been so justly censured in the Romanists, who think it enough that the people should know the general purport of the priests' petitions, and should accompany him silently after their own way, and in their own language. Thus we hear of persons who testify their approbation of a prayer offered in their presence, by reiterated and sometimes unmeaning acclamations. A somewhat similar custom prevailed at one period in a part of Spain, where, according to the Mosarabic usage, the people were taught to exclaim Amen, at each succeeding clause of the prayer of our Lord; but even in that land it has been abandoned; nor did it ever find entrance into our own. And there seems small wisdom in introducing it into the present day, since it applies an obvious forgetfulness of our Lord's prohibition against using vain repetitions like the heathen, as well as of St. Paul's counsel, to pray with the spirit, and to pray with the understanding also.

Indeed, why should one part of the Apostle's precept be deemed at variance with the other? No one questions that the singing of hymns gives scope to the utmost measure of warmth and fervency. Yet, unless the words are agreed upon beforehand, how could men join with one accord in their adscription? United praise would thus be impossible, because men could not follow unwritten words with which they were previously unacquainted. Now what is common prayer but the uniting in like manner in the same petition? Is not praise as much an address to God as prayer? Do not we speak to him whom we thank, as much as to him whom we supplicate? The mass of men have the same wants, as they have the same reasons for rendering gratitude; and why should they not employ the same words for petitioning favors, as well as for rendering to the Giver their thanksgiving and praise?

Besides, our Lord has been pleased to sanction the use of preconceived expressions, not only by his own example, but by a promise of peculiar importance. The common prayer of the Church, however few the worshippers, entitles them to an attention, which surpasses what is promised to any single devotion. If two of you shall agree upon earth as touching anything which you shall ask, it shall be done for you of my Father which is in heaven. Observe the peculiar fulness of promise conditional on the common participation in a pre-arranged devotion. With such sanction from scriptural authority, and with those divine examples of prayer and praise which have been bequeathed to us in the book of Psalms, it were impossible that so singular a blessing should be neglected, did not entire disuse make our people wholly ignorant of the rich mine of thought and feeling which the service of the Church affords.

But how are we to awaken them to greater attention? How shall we induce them to seek for an ore of the value whereof they know nothing? Where are we to begin our efforts? It would not, I fear, be unreasonable to imagine localities where there would scarcely be found two or three pe-sons enlightened in the great truth that the Christian Kingdom is set up in the world, and that by union with the Church men are associated in its ranks. Are there not places in which all serious and vital godliness is associated merely with the thought of personal religion, where no sense prevails of the supernatural blessings which are promised to communion with God in his public ordinances, where men look solely to the experience of their individual minds, and belief in the truth of Christ's public presence is well nigh obliterated. What follows from such lack of faith but that lack of devotion with which we are so familiar? Do men enter God's House almost as carelessly as they would the market-place?—do they sit at ease when the congregation is called upon to fall down with one accord before the Majesty of Heaven?—is their voice silent when men are invited to respond in prayer and Psalm?—do they render no loud amen when the priest offers to God the collective service of the multitude, as though for them were no part in the solemn offering of the people's worship?—we cannot doubt such men have no knowledge of Christ's presence, or any belief in the efficacy of that sacrifice which the Church has been elected out of all nations to offer. There may be among them much private worth, and personal holiness,—and may God in his mercy through Christ accept and increase it—but of the peculiar truths of the Christian covenant they are doubtless ignorant, they are untaught in the doctrines of grace, in a material portion of the creed of the Apostles they are uninformed, like the Samaritans they worship they know what, they are in danger of still greater and more fatal heresies, and of all the inspiring and renewing effects of Christ's special presence they are absolutely bereft.

And yet how are such persons to be instructed? The mere force of teaching will do little for their benefit. The facts of the Christian system have lost that novelty which produced the habit of devout worship among the earlier disciples. When men in adult years were suddenly translated from Pagan darkness into the kingdom of God's dear Son, their wonderful alteration produced such feelings of awe, reverence, and thankfulness, as were manifested in the consentient supplications of the Christian multitude. Then those very psalms and prayers to which our brethren in this neighborhood listen with a careless and insensible neglect were responded to by the ardent and devout voices of thronging congregations. Their responses, their psalms, are compared, as is well known, to the voice of many waters. And we hear with thankfulness that when our Church is planted out in the new soil of heathen countries, the half-civilized inhabitants of Africa or New Zealand are in like manner not unmoved by invitations which our own countrymen hear with indifference; that the responses to our service are now re-echoed in their native tongues with such piety and enthusiasm as befits the service of the King of Heaven. Glad must we be that men should come from the East and West, North and South, and sit down as welcome guests in the great supper which is set forth before mankind in the Church of God; but O shame, my brethren, and confusion of face to ourselves, who, living in a Christian land, being by birth and adoption the children of the kingdom, have lost the habit of worship from the midst of us.

Excuse these passionate exclamations, to which I am sure any zealous man among you must often be tempted. Surely the prophets of old time would have called heaven and earth to witness against the irreverence and coldness of mankind, had they seen men assemble as our countrymen do in God's house, without even bowing the knee in worship, without witnessing either by word or deed, by answer or gesture, that they take any part in addresses to which the very stones might be expected to respond. And yet for all this, I am far from supposing that there is no piety and devotion in the hearts of those, who in the habit of worship are so lamentably defective. But since there are no new facts and no fresh profession by which to alter their ways, it is impossible to enlist them in the startling and unwonted usage of a new service. Preaching and instruction in old truths will never move men to enter upon the novel practice of united worship. Rather must our beginning be on the other side, and by a new mode of worship must we lead them to the comprehension of truths, which they have heard without comprehending. They must join together in the inspiring worship of the Church, they must take part each for themselves in her office, they must listen to those commands which all their lives they have neglected, before they can enter into the truth of Christ's presence with his people, or discern the divine significancy of what they have been wont to hear, "The holy Church throughout all the world doth acknowledge Thee."

Here then lies our difficulty. We must infuse a belief in the existence of Christ's Church, not so much by the force of argument, as by the habit of devotion. We must teach men through their prayers. Instead of founding habit on belief, we must build up belief through habit. And, no doubt, some part of this work may be effected through personal persuasion. The man who unites firm faith with earnest devotion, who is himself a living pattern of the principles which he desires to cherish, will diffuse the contagion of a godly example among those who are within the sphere of his influence. For this end we need to be ourselves fully convinced of those truths to which we have declared our assent at our ordination, that the ministration of the doctrine and sacraments as they obtain in the Church of England is accordant to the commandments of God. Let a man be duly versed in Holy Scripture and ancient authors; let him perceive, as the preface to the ordination service witnesses, that Christ's Church has existed from the days of the Apostles; let him be well grounded in those unanswerable arguments by which the Anglican Divines have shown that its present practice in this land is conformable to ancient law and Apostolic usage; let his convictions ripen into a feeling, and take root in his soul as what neither requires proof nor admits refutation; let him be ready to risk all on this basis, and to flinch neither at the weakness of friends nor the violence of enemies; let him resolve at all hazards to put his resolutions into action, and to exhibit in the face of mankind the principles of the cross; let him make up his mind neither to desire praise nor fear censure, but to fight to the death under Christ's banner against the maxims of an evil age, and it is certain that he who sways mortal hearts will in time reward the fidelity of his service. Whereas a pusillanimous doubt whether the Church is truly Christ's earthly kingdom, and whether invisible gifts are really dispensed through the hands of earthly ministers, will chill his heart and enfeeble his efforts. The same confidence in his principles will produce a spirit of truly enlightened affection towards those who separate themselves from the body of Christ, instead of that party rancour which would be as repulsive to them as dangerous to ourselves. For nothing would be more fatal either to our peace or our usefulness than to allow that godly zeal with which we ought to contend for the truth, once delivered to the saints, to be contaminated by the low and pitiful suggestions of personal jealousy. To be actuated by charity to men's souls, not by love of popularity; to lament their separation because it shuts them out from the grace of sacraments, not because it diminishes the number of our own hearers; to be zealous for Christ's glory, instead of wishing to be held in admiration because of advantage; this is truly to act upon the principles of a Churchman.

(*To be continued.*)

From the Church of England Magazine.

The Royal Chapel of Holyrood.

At the close of the great rebellion, Charles II. being restored to the throne, Episcopacy was again established, and the Episcopal succession renewed, by the consecration, in 1661, of four Bishops, in London, for the sees of St. Andrews, Glasgow, Galloway, and Dumblane, by the Bishop of Winchester and two other prelates. Nor was this return to the ancient form of Church government disagreeable to the majority of the people: twenty-four years of strife disposed them to receive an ecclesiastical constitution likely to secure peace. Modern Presbyterians attended the Episcopal worship in the parish churches. The old Confession of Faith, drawn up by the first reformers, and ratified in 1567, had all along been the received standard of doctrine to both; though the Presbyterians had recently introduced the Westminster Confession, in many points differing from the former, and in some directly contrary to its more sober tenets.

Since the attempt to read the new book of service at Edinburgh, no liturgy had been used in public worship. Many of the Episcopal clergy, indeed, are said to have compiled forms for their congregations, with some portions selected from the English Liturgy; and all of them uniformly concluded their devotion with the Lord's Prayer, and their singing with the doxology; both of which observances, however, were denounced by their opponents as superstitious. The sacraments were administered by both nearly in the same manner. There was no kneeling at the one, or signing with the sign of the cross at the other; only, in baptism, the Episcopal clergy required the Apostles' Creed as the symbol of faith; while the Presbyterians insisted on the Westminster Confession, and some of them even the Solemn League and Covenant, as the standard of the child's religious education. The deanery of the chapel royal being annexed to the See of Dumblane, which had been much impoverished, Bishop Leighton, according to Bishop Burnet, "was willing to engage in that, that he might set up the Common Prayer in the King's chapel, for the rebuilding of which orders were given."

The Liturgy again set forth by authority was the appointed service of the Church until its separation from all state connexion at the Revolution. James II. (VII.) on his accession fitted up the chapel royal, which had served as the Church of the parish of Canongate, for the Sovereign, and stalls for the Knights' Companions of the Order of the Thistle. The floor was paved with different colored marbles, and a fine organ was erected; and the parishioners were now expelled, and the prayer was sent off with the people, and mass was again celebrated at Holyrood as well as Windsor.

At the Revolution as far as this chapel was concerned, the same spirit was manifested that led to the destruction of so many of the noble religious edifices which at one time adorned and graced the land. The sad errors of the abdicated monarch were deemed sufficient reason for attempting to demolish utterly a house of God by a multitude who were not disposed to distinguish between a Prayer-book and a Missal, or between a presbyter administering the ordinance of the Lord's Supper and a priest offering the idolatrous sacrifice of the mass.

Bishop Burnet's Character.

From Mr. Stephen's "History of the Scottish Church," now publishing in parts, we take the following sketch:—

"There is written evidence extant that Lauderdale requested the Archbishop of St. Andrews to recommend some suitable person to fill the See of Edinburgh; but Gilbert Burnet, with great complacency says, 'I was then, and for three years after that, offered to be made a Bishop, but I refused it. I saw the counsels were *altering* above; so I resolved *to look on, and see whether things would turn.*'—*Own Times*, vol. i. p. 543.

He was then at the uncanonical age of twenty-eight; but although he seems proud of the offer of a bishopric, and tells us 'that whatever he asked for his friends was granted,' yet his reason for refusing the mitre should not be altogether passed over in silence. He calculated that there was a probability, from the Whig administration, that the King might fall back upon the Assertory Act, and establish Presbytery, which, as things stood, he might easily have done. As Burnet was then so high in Court favor, he might calculate on preferment at any time, and therefore, like a judicious politician, he waited his time, and kept himself in reserve for securing the loaves and fishes, whether Presbytery or Episcopacy should turn up trump. Had Presbytery been established, he could plead not only his own merits, but those also of his 'unfortunate uncle,' Johnston, who suffered for *the cause;* and in the event of the Church surviving her then persecution, he might be able to convince her governors that all his slanderous aspersions and attempts to annihilate her were designed for her benefit.

About this time he had prepared his Memoirs of the Dukes of Hamilton, which coming to the ears of Lord Lauderdale, he condescended to flatter him by the offers of two bishoprics, and by constituting him his favorite and confidant; but Burnet has himself told us that 'his true design was to engage me to *put in* a great deal relating to himself in that work,' and I doubt not *to leave a great deal out* of it also, which was not now convenient to be known.

At this time, therefore, Burnet could flatter Lauderdale, and say in his preface, 'the noble character which you do now so worthily bear, together with the more lasting and inward character of your princely mind, did set me beyond doubting to whom this address was to be made. . . . . But it is not your illustrious quality that entitles you to this dedication. No, great prince! greater in your mind than by your fortune; there is somewhat more inward to you than the gifts of fortune, which as it proves her not blind in this instance so commands all the respect can be paid your Grace.'—(Preface to "Vindication, &c., of the Church and State of Scotland."—*Own Times*, vol. i. p. 525.—Salmon's *Examination of Own Times*, vol. i. p. 640–41.

Choral Singing.

No doubt a choral service will be, ere long, regarded as far more impressive and edifying than the common usage. "The power of music," says Bishop Horne, "is but too well known, by fatal experience, when it is misapplied,—applied to call forth and cherish the evil that is concealed in the corrupt heart of fallen man; to recommend and excite in him all the follies of levity and dissipation of intemperance and wantonness. What are we to do in this case? Are we to renounce and disclaim music? No; let us employ music against music. If the Philistines sing a chorus in honor of their idol, let Israelites sing one louder to the glory of Jehovah. Music has always been used in the Church, and with good reason. May it always continue to be used, and to produce its proper effects."

We are informed by Strype, in his Annals of the Reformation, vol. i., p. 314, that when Queen Elizabeth was entertained at Canterbury by Archbishop Parker, the French Ambassador, who was in her suite, hearing the excellent music in the Cathedral Church, extolled it to the sky, and broke out into these words:—"I think no prince beside in all Europe ever heard the like." Even Milton, though so warmly engaged against the Church, and so full of bitter prejudices, yet speaks of Cathedral service as it ought to be spoken of,—and in a manner truly worthy of himself:—

"But let my due feet never fail
To walk the studious cloister's pale,
And love the high embowed roof
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.
'There let the pealing organ blow
To the full voiced choir below,
In service high, and anthems clear,
As may with sweetness thro' mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes."

Il Penseroso.

Archbishop Laud.

Upon this occasion I am not to forget the jubilee which the sacrifice of this great Prelate caused among them at Rome, it being my hap to be in that city, and in company of divers of our English Fathers (as they call them) and clergy of that Church, when the news of his suffering, and the sermon he made upon the scaffold, arrived there; which I well remember they read and commented upon with exceeding satisfaction and contempt, as of one taken off, who was an enemy to them, and stood in their way; whilst one of the most capital crimes imputed to him here was (as we may call to mind) his being popishly affected.—*Evelyn's Discourse of Medals.*

Reviling the Church.

"And first, of the offence of reviling the ordinances of the Church;—this is a crime of a much grosser nature than the other of mere non-conformity, since it carries with it the utmost indecency, arrogance, and ingratitude. Indecency, by setting up private judgment in virulent and factious opposition to public authority. Arrogance, by treating with contempt and rudeness what has, at least, a better chance to be right than the singular notions of any particular man. And ingratitude, by denying that indulgence and undisturbed liberty of conscience to the members of the National Church, which the retainers to every petty conventicle enjoy."—*Blackstone.*

The Dulcimer and Sackbut.

Padre Martini imagines the term dulcimer to have signified a concert of instruments or voices, rather than any single instrument; and the sackbut he thinks was a wind instrument, formed of the root of a tree, and played upon by stops like a flute. An ancient sackbut was, however, found in the ruins of Pompeii, and presented by the King of Naples to his present Majesty; from which it appears, that this instrument, so often mentioned in the sacred writings, resembled the modern trombone; the latter, in fact, was formed by the Italians upon the one they discovered in the ashes of Vesuvius, where it had been buried nearly two thousand years.—*History of Music.*

Unexpected Evidence.

I have heard some very extraordinary cases of murder tried. I remember, in one where I was counsel, for a long time the evidence did not appear to touch the prisoner at all, and he looked about him in the most perfect unconcern, seeming to think himself quite safe. At last the surgeon was called, who stated deceased had been killed by a shot (a gun shot) in the head, and he produced the matted hair and stuff cut from and taken out of the wound. It was all hardened with blood. A basin of warm water was brought into court; and, as the blood gradually softened, a piece of printed paper appeared—the wadding of the gun, which proved to be half of a ballad. The other half had been found in the man's pocket when he was taken. He was hanged.—*Lord Eldon's Note Book.*

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